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SOME REMINISCENCES OF THE BEGINNING OF THE EGYPTIAN MISSION.

BY MRS. M. H. McCAGUE.

IT is sometimes interesting and helpful to notice that often little and seemingly unimportant things bring about great events. This is especially true in the commencement of the mission work in Egypt. Dr. Watson speaks of Mr. and Mrs. McCague meeting Dr. Philip in Alexandria, but does not tell how it came about.

Captain Leighton, of our steamer, the *Orontes*, brought from a friend in England, a little jar of orange marmalade to Mrs. Philip. On reaching Alexandria Dr. Philip came out to get it. Thus we became acquainted with him, and for the first time heard of the English Mission to the Jews in Alexandria. He kindly invited us all, Mr. and Mrs. Frazier, Miss Dales, my husband and myself, to take dinner at his house the next day and insisted on Mr. McCague and myself staying with them until we could make arrangements to continue our journey to Cairo. This we were glad to do.

The going ashore, the confusion and jargon of the boatmen and donkey boys, the meeting with Mrs. Philip and Mr. Brown (their co-worker), the first meal in the land of our adoption—indeed, all the surroundings, made a vivid impression on my mind. Here we said good-bye to our friends who

had been our constant companions for six weeks. They, returning to the steamer, continued on to Beyruit, and landing there went over the mountains of Lebanon on horseback to Damascus. This was Friday, November 10th, 1854.

While at Dr. Philip's we were encouraged by a remark of Dr. Herschel, an English Congregational minister, who was passing through the country: "I am glad the Americans have taken up missionary work in Egypt. They will make it a success." This thought was afterwards expressed by other well known English and Scotch ministers. Sabbath we went to English services, held in the parlor of Mr. Fleming, a representative of Tod, Rathbone & Company; thus becoming acquainted with the banking firm that always has been, and still is, the friend of the mission, and has helped it through so many financial straits when funds were low. The cordial kindness of all was a bright spot, and ever remembered with gratitude. Mrs. Philip's cheerful, happy way of looking upon things as mere pin-pricks, which I regarded as very trying and annoying, was a helpful object lesson to me.

Dr. Philip gave us letters to Mr. Shepherd, the proprietor of the largest English hotel, and also to Mr. Laurie of the English

Mission to the Jews in Cairo. Tuesday we went on to Cairo. The railroad was only finished halfway. The rest of the way was by steamer on the Nile. We reached Boolak, the port of Cairo, about sunrise Wednesday morning. Mr. McCague put me in a van in the care of the American consul, who was on board, while he stayed to attend to the baggage. What a pleasant ride it was along the road, lined with sycamores and acacias, and how beautiful the city looked as we approached it! The minarets of its four hundred mosques, towering aloft, arrested the attention at every turn!

It being the day of the arrival of the English travelers from India, Shepherd's Hotel was full. We then went a few blocks farther to the William's Hotel. I ate my breakfast with the English travelers. How tired they were, having ridden across the desert from Suez eighty miles in springless two-wheeled vans! It was the time of the Crimean war; and here, as in Alexandria, when Englishmen met, the war was the subject of conversation, as the Boer war is now. Then it was the siege of Sebastapol, now Ladysmith.

I sat at a front window to watch for Mr. McCague. After awhile he appeared, walking beside a low bullock cart, on which the boxes and trunks were piled. He soon took a donkey to Mr. Laurie's, and was gladly received. Mrs. Laurie was in England for her health, and he was only waiting to follow her after disposing of his furniture and the unexpired lease of his house. The next day we moved our belongings to Mr. Laurie's. He had a native cook; so dividing expenses, we saved a big hotel bill: and I, without much care or worry, became initiated in the mysteries of Egyptian cooking, learning the Arabic names of our food and household things.

I soon found that the "flesh-pots of Egypt" sometimes savored too much of onions and garlic; but the bill of fare was by no means confined to "fish, cucumbers, leeks and melons." Nearly all the tropical fruits grow luxuriantly. Oranges, dates, figs, and pomegranates were cheap, and fresh from

the garden. The milkman drove his flock of goats to the door, so we knew it was fresh. The beef was tough but the mutton tender, and the pigeons delicious; chickens were good, but very small. They were "independent, motherless chickens," as all Egyptian chickens are, incubators having been in use from "time immemorial." The water-carrier brought the water in goat skins, which being emptied into large earthen jars, is filtered and is the purest and most healthful water in the world. The only drawback to having good food was the poor cooking.

In a few days we heard from Mr. Barnett, that he was coming from Damascus to join us. This he did in three weeks.

While waiting, we studied Arabic some, and kept eyes and ears open to the strange sights and sounds. We were not "sad, nor lonely, nor disappointed." My father had been a subscriber to the *Missionary Herald* from its first issue, so I was acquainted with the beginning of mission work in many places, and sometimes feared we had things too easy and pleasant, because we had so few trials and privations. We were well and fresh from an invigorating sea voyage.

Trials did come when ophthalmia sickness and death entered our home. Especially was our faith tried when our baby was dying with small-pox; when for days the hot wind from the desert came as from a furnace, driving the dust and sand into every crevice of our dwelling.

When Mr. Barnett came a house was rented, which we thought suitable to accommodate all, and also for a boys' school and religious service. Later, experience showed us that it was in an unhealthy quarter. The house was a jumble of Oriental and European architecture; a lofty affair, with fifty steps in the stairway leading to our rooms at the top. No wonder people would exclaim, "It is almost like going up the pyramids to reach you."

We now began the study of Arabic in earnest. Our teacher was a learned Muslim Sheikh, who understood the grammatical construction of the language, but not a word of English. I did not persevere as

my husband did to get at first the exact sound of the letters. This was a great mistake, and was only being overcome when we had to return to America. However I was soon able to get along without calling Mr. Barnett to interpret (I mean in common every day affairs); could object to the cook washing his feet in the dish-pan, and understood when told, "Get out of the kitchen; you are not a lady if you know how to work."

One day we went to the bazaars to do a little shopping. Mr. Barnett went as interpreter. I had become accustomed in the street to sometimes hear the children say, "You Nazarine; you dog, you pig." But this day men muttered and scowled. Mr. Barnett said, "It is your dress." I thought I was looking very nice in my pretty green cashmere. I hurried home, and never again wore my green dress in the streets of Egypt. Green is regarded by the Muslims as a sacred color, and none but the descendants of Mahomet are permitted to wear it.

For the benefit of ourselves, English residents and travelers, English services were commenced in our rooms the afternoon of the last Sabbath of the year, Dr. Herschel preaching the first sermon. Mr. Barnett had Arabic services in his room in the morning.

Several months later a boys' school was started. We were kindly received by Mr. and Mrs. Leider of the English Mission to the Copts.

We soon became acquainted with the representatives of Tod, Rathbone & Co., Mr. and Mrs. Tod, Mr. and Mrs. Muller. Mr. Tod died with cholera in the summer, and Mrs. Tod went back to England. The Mullers are well known as warm friends of all the missionaries, until their death a short time ago.

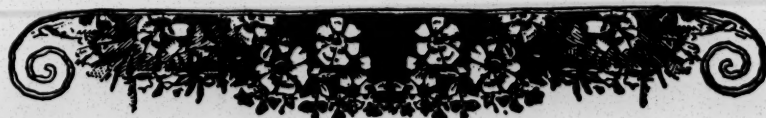
We might have spent much time socially with travelers and English and Scotch residents, but we tried never to forget that it was to the natives we were sent; and to get the language we must devote the best of our

energies. Study was enlivened some by sight seeing. We went to the pyramids, Heliopolis, and other points of interest. Chatting with the donkey boys kept up the practice of what we learned with the teacher. After this winter we did but little sight-seeing, but, when able, always kept up the donkey rides. It was so refreshing to see the green fields and get the pure air from the desert.

In the summer cholera made great ravages. Many of the English were victims, but we were left unharmed. The kind attentions of the American missionaries to the sick and dead made many friends among both natives and foreigners.

As time passed on, the opening of a girls' school was the subject of much thought and planning. The chief trouble was the want of a native teacher. We could not hear of a woman in all the city who could read. Finally, a little more than a year before coming home, a Coptic woman was employed to teach sewing and embroidery. I taught them to spell and read Arabic. The girls were bright and enjoyed learning to read. When I was laid aside by ophthalmia, they would come to my room and say, "O, lady! if we only had some one to teach us to read." The school was continued until our coming home. Then it was given into the charge of Miss Hart until her death. This is now Miss Smith's school in Haret Es Sakkaeen.

Thus years went on with much to discourage, but more to encourage. When things looked dark Mr. Barnett's patient, hopeful disposition would come to the rescue. He, taking a review of the work, would say, "That is not much, but after all it is a good deal." The soundness of the structure, built on those foundation stones, show that it was a good deal. It was hard to leave just as day was breaking, but much easier than to have felt the time had been spent for naught.



UP TO BENHA AND BACK.

BY CAROLINE C. LAWRENCE, M. D.

EGYPT refuses to grow stale; so that after three years of sojourn there is yet novelty and interest in an oft-repeated railway trip. The elements are few which might go to make the Delta picturesque or varied. There is flatness on all sides; a few scattered trees, which in perspective seem to group themselves at the horizon, a sprinkling of white-washed domes and minarets, and an occasional orange garden, with its environed country-house, form the most prominent features. The details of color, light and shade, or an accidentally artistic combination of homes, water-wheels, people or animals are what most catch and please the eye of the traveler.

I am inclined to think that October and November see the Delta in its most attractive garb. The corn is tall, thick and tasseled; the cotton has reached its maturity, and the brown stalks still have clinging to them bits of their fleecy product. Here and there a newly-ploughed field gives back a rich, warm, brown tint in the strong sun. The new clover is a vivid green. In the irrigating ditch, which follows the line, hundreds of water-lilies float on the muddy water.

Guide books and authorities to the contrary, we do have clouds in Egypt, and these as they float lazily over-head give a beautiful effect of light and shade upon the country flooded with sunshine. All this is what one sees in going from Tanta to Benha.

I have always rejoiced that the Benha clinic was patronized by so many of the poor Moslem fellaheen fresh from the markets, streets and fields. They come with the same old wide-world plaint of suffering and disease. The men are in coarse white or dark blue garments and the women in weather-beaten, indigo-dyed gowns and head coverings. The children are but smaller additions gotten up with less detail of costume.

Although there seems so little to distinguish the individuals, the doctor soon becomes keenly interested in each patient and

his family, and especially does her heart warm towards the little Mohammeds and Fahmys. It is pretty to watch the changing emotions which these little children of the soil view the Frank doctoren or mir-women, as they call them. The first time that little Mohammed is presented for treatment the anxious father or mother must drag him in, and the first treatment of the eyes is accompanied by a vigorous protest of kicks and shrieks. Gradually a smile, a word of praise or a bit of candy helps along a mutual regard until if Mohammed is a venturesome lad he may even make voluntary excursions into the awe-inspiring clinic-room and even hold out in his grimy little hand a small coin as a propitiatory offering to the presiding dragoman. One also shares a mother's solicitude lest Fahmy's marriage prospects be affected by bad eyes and books and journals are searched for a new method of removing "spots" from the eyes.

Perhaps it is the babies which creep nearest to a woman's heart, and dear little things they are. A glance at the brown and often plump and dimpled little bodies is enough to convince one that bathing is not a part of the daily—nay, if the truth must be told, of the yearly regime. But it is only fair to the fond mother—for the Egyptian fellaheen loves her baby devotedly—to say that this is not born of her neglect or indolence, but that her reasons for omitting this usually important detail of the toilet are well grounded, or we might even say that they have a scientific basis. For it seems that the mysterious influence popularly known as the "evil eye" cannot penetrate an accumulated coating of dirt. It forms a medium which is impenetrable to these physical X-rays; and since this evil eye is the bane of infancy and childhood, can we condemn the mother? Slowly and patiently must the lesson of cleanliness be taught. Hydropathy must be advocated and practiced and the gospel of soap daily preached.

How often during a busy afternoon of listening to talks of suffering and of treat-

ing case after case of the dreadful ophthalmia do the words of Jesus, the children's friend, "It is not the will of your Father, which is in heaven, that one of these little ones should perish" echo through the heart! One shudders to think how many of these little ones are every year carried away or disabled by disease. Ophthalmia claims many victims. What more pitiful sight than a blind baby! Does the merciful Father each year then gather to himself these thousands of infants that they may thus be saved from the sin of rejecting his Son, their Saviour?

Next in interest after the babies come the old men. With their weighty turbans and white beards they make a venerable appearance. They straggle in, sometimes led by a grandchild and sometimes following the soundings of a stout staff. For it is generally a request for an elixir of light which brings them to the clinic. These hoary followers of the prophet sit patiently through the fore-meeting and often seem to listen eagerly and appreciatively to the Bible

teaching and praying. In fact their responses to the teacher are so fervent and hearty that they bear the ring of a true camp-meeting, and breathe a prayer that God may send His Spirit into their long sin-darkened and prejudice-hardened minds.

Their faith in the doctor's skill is often flattering, or would be did it have a more rational basis. They ascribe to the doctor something of magic. Theirs is the same old plea, "If thou wilt thou canst make me to see," and one longs to make them see how willing our Saviour and their Saviour is to make them clean.

Thus the hours are filled and the time to return to Tanta comes surprisingly soon. And as one looks again upon the same beautiful landscape of the morning, the thoughts are now busy with the men, women and children who work in these fields of cotton and corn and spend their lives and die in the humble mud-houses. When will they learn to know our Christ? How can we best show Him to them?

THE GARDEN OF GOD.

[BY FRANCIS TURNER PALGRAVE.]

Christ in heavenly garden walks all day,
And calls to souls upon the world's highway.
Wearied with trifles, maimed and sick with sin,
Christ by the gate stands, and invites them in.

"How long, unwise, will ye pursue your wo?
Here from the throne sweet waters ever go;
Here the white lilies shine like stars above;
Here in the red rose burns the face of Love.

"'Tis not from earthly paths I bid you flee,
But lighter in my ways your feet will be;
'Tis not to summon you from human mirth,
But add a depth and sweetness not of earth.

"Still by the gate I stand as on ye stray:
Turn your steps hither; am I not the way?
The sun is falling fast; the night is nigh:
Why will ye wander? Wherefore will ye die?

"Look on my hands and side, for I am he:
None to the Father cometh, but by me;
For you I died; once more I call you home;
I live again for you: my children, come!"

SOUTH AFRICAN MISSION WORK.

BY MISS EMMA HIVLING STARR.

MISS Starr writes from "Mission Farm, Bulawayo-Rhodesia, South Central Africa:"

The last letter, I think, I told you about our trip of thirty-eight miles in a big wagon with eight mules, from Bulawayo to the farm. Now I will attempt to give you some idea of my surroundings. We can look in every direction and see a few trees and bushes and immense piles of very large stones, called "kopies." When you walk any distance you can find a few wild flowers scattered among the weeds. Every tree and grass and bush has thorns on. I think this part of the world got more than its share of the curse, or else it deserved more.

There are five buildings that are quite respectable and five that are falling down. As you come up the road the first building you see is our shop. It is a small building made of "home-made" brick, which, by the way is quite good, hardly to be distinguished from any other brick. The shop has a corrugated iron roof, with a projection in front of the same that might be called an awning. This wonderful shop is used in trading with the natives. Later I will tell you about the trading business, for it is interesting in the extreme. A hundred feet, I should think, beyond the shop on either side of the road are quaint little houses built of brick with a porch running all around and thatched roof extending from the top right out over the porch. I live in one of these, and I hope soon to send you all a picture of it. The houses have four rooms and a pantry, two bed-rooms—sitting-room, dining room, and kitchen being one and the same. They are plastered on the inside with a mortar made of earth. It is a dark reddish brown and looks very well.

The floors are made first of brick and then cemented over. They made them in this way with the hope of keeping the white ants from coming through, but they come just the same. We have carpets just laid down, for they have to be taken up every few days to be sure the ants are not eating holes in

them. They are a perfect pest. They come by the thousands and work very rapidly. They are not at all particular what they eat—carpets, clothing, anything. I have all my dresses but three packed away for safety. Most of my things are packed just as I packed them at home six months ago. The ants have been at the few dresses I have out, and have eaten holes in them; so now I look at them once in a while, at least once a day, expecting to find them fast to the wall. They eat the door and window cases dreadfully, also the posts that holds up the porches. They work through the plastered walls so that at times they are covered with dirt. These have to be swept down, and you can imagine how much dust and dirt it makes. The ceilings are made by sewing muslin together and tacking it around the wall. You can talk to any one in another room without going to them, which is convenient sometimes, but at other times you wish you could not hear so plainly. In case of sickness it keeps every one awake, and of course you know we have a great deal of that here. If you have pictures on the wall, you have to look behind them every day or the first thing you know the frame will fall off, the ants having eaten through from the back. Do you blame us if we don't care for much of anything? You see it would take all our time, if we tried to have things as we do at home. We just try to be comfortable and that is all.

Quite a little beyond on the same side of the street that I live is the children's home. You remember they took about thirty during the famine just after the war, about two years and a half ago. This is quite a large square building, with large sitting and dining-rooms, each with a fire-place in. You know colored people are very fond of a fire. There are four bed-rooms opening out of the sitting-room. The only things you would see on looking into their bed-rooms would be a pile of blankets and some clothing hanging along one side of the wall. Going to bed consists in each one taking off

his clothes and rolling up in a blanket. The boys wear a shirt and trousers, and on cold mornings they wear a coat when out of doors. The girls wear a combination skirt and dress. Some of them have shoes and stockings, but they only wear these to Sabbath-school. You very seldom see any of them wear a hat.

I have the care of the children and teach them. They are very interesting and bright in some ways and very dull in others. They learn to sing very easily, and pronounce English so prettily. You would all enjoy hearing them sing at evening worship. They also sing in their own language, which I am learning. I am teaching them English; so I went right to work in three days after I came. I am not learning the language as fast as I should like. Perhaps if I should tell you a few of the children's names, and that I have all those at my command in the five weeks I have been here, perhaps you will think I am doing well. Here are a few: Syngela, Dutyakya, Maquetaga, Umlema, Phahane, Ungivize, Malatini, Sibekoba, Mabalald, Mofosi, Sefnrvy, Molome, Setumbu, Sumtete, Mahlavana, Umsilete. I would give a good deal to hear you trying to pronounce these. If you could visit my school you would see the children sitting around the wall in the sitting-room on boards laid on boxes. I have a table with the books, slates and pencils on. The children are any where from five to eighteen years old. Of course they do not know how old they are. There is some advantage in this as it makes us no trouble about birthday cakes or presents. The farthest advanced are only in the first reader. It is difficult to know just what to teach them. It is quite out of the question to carry on a school as you would among civilized white people. We hope to get them so that they can read and write. I let them have a reading lesson in the Bible every day and hope some time they may be able to go among the native people and tell them the old, old story of Jesus and his love.

Across from the children's home, but well back from the road are two native huts that were built for the children when they first

came. These huts are made by driving poles in the ground quite close together, then plastering them inside and out with mud. The roof is thatched. They look like bee hives. A little farther on stands a house made the same as the natives huts only square. It looks ready to fall down, but it is where I held school until the weather got too cold. We still have Sabbath-school there. The children sit on boards laid on boxes, the natives sit on the floor. We hope soon to build a good church.

A little farther on, but on the same side of the road as the children's home, is another dwelling house. So you see our whole settlement is only a block or a block and a half long. The natives live all around us, some only half a mile away, others one, three, six miles, and so on. They live in settlements of from fifty to several hundred people. Early in the morning they come from all directions with baskets of grain or pumpkins on their heads to sell at the shop. They have very little clothing on and walk one behind another, no matter if there is a dozen of them. You can imagine they make a rather strange appearance. They always want more for their grain than it is worth and try all sorts of ways to get it. They never want to sell all of it at once, but have their large basket outside the shop and put a little in a small basket, going in and out for it until it is all gone. They buy calico, muslin, bright colored handkerchiefs, blankets and grease.

It is not quite the style to give a description of the costumes worn at religious services, but I am sure you will be interested in a few that we see from week to week. The babies and small children come clothed as nature clothed them. Those a little older have a little piece of skin to hang down in front. It is tied to a string that goes around the waist. Many of the women have a little skirt about a foot and a half or two feet long and some are very full, and others are just a straight piece stretched around. They have the baby in a skin, its feet around the mother's waist and sitting in an arrangement fastened around the waist with the upper end tied under the arms and around

in front. Sometimes the babe is all covered; at other times the head is out. They wear all sorts of things for bracelets and also on their ankles and legs. They make them of all kinds of grasses braided together very nicely. Then they have them made of wire fence or any kind of metal they can get. They wear anywhere from one to seventy-five and a hundred both on their arms and legs. I can hardly see how they walk sometimes, for the wire is so heavy. They have a slit about an inch across their ear instead of the holes that civilized (?) people have. They put anything in them that they can get. Some are very finely made of wire and buttons; some have a dozen things on.

The men get on some of the funniest combinations of clothing. One came with just a shirt and a hat, another with shirt and shoes. One came with a coat and a piece of skin hanging from the waist before and behind; another with the skins and a vest. A man came one day with just his skins on and his shirt in his hand, and during the service he put it on. We were having service that day under a tree. They wear what they have regardless of the weather. On the hottest days you will see some with heavy overcoats on. One had shoes, stockings, trousers, a green sweater and five wide leather belts and a hat. One had a pair of green stockings, tan shoes, yellow knee breeches, a pink shirt, white sweater, a big soft hat with a piece of yellow cloth and a big feather on it. He had been to Bulawayo to work and I suppose felt quite civilized. A boy that is working here and going to school dressed up with almost white knee breeches, a pink shirt, and "lay down" collar, but to be extra nice he had a stand-up

collar wrong side up, under the "lay down" collar. A boy about twelve had a coat on that was so large that it came to his ankles. You can imagine how the back looked. One small boy had just a man's vest that came to his knees. Many of them wear shirt, vest and coat, but no trousers. They seem to think that trousers are unnecessary, for they get every thing else first. Often you see them with shirt, hat and shoes. The men all carry two sticks about two feet and a half long with a knot on the end. They are called "knob-carriers." They use them to defend them from animals and snakes. They leave them in a pile outside of the church. This may give you some little idea how our audience looks; still I think you will have to draw on your imagination quite largely, and then I am afraid you won't know much about how they *really* look. They say that five years ago when our people came here they did not dress at all; so you see they have made real progress. They used to have skins of animals to wear around them when it was cold. Now they have all sorts of gay blankets. I hope sometime to tell you about all these things, and I am sure I can make them more interesting than I have written.

It is very difficult to get the natives to feel that they are sinners, and need a Saviour. We have to have a great deal of patience, for their minds act slowly. They watch us very closely; so we hope to do them some good by living right before them. It is a very desolate place to live, but if we can only lead some of them to Jesus, we will feel repaid for quitting home and friends.

MISSIONARY LITERATURE AND ITS INFLUENCE IN THE HOME.

By MARGARET MC. C. GORDON, Youngstown, O.

"ALL the multitude kept silence; and they harkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them." (R. V.)

As it was in the early Christian church so it is in the church at the present time, the

multitude will "keep silence," and listenⁿ with earnest attention when the story of the missionary is told. Doctrinal difference are laid aside for the time, and self-interests regarded as trivial and unimportant, while the whole better nature of the man becomes absorbed in the recital. Look into the faces

of the Christians assembled at Antioch when Paul tells of the many who have turned to the Christ whom he preached here and there while upon that first missionary journey. Hearts are deeply stirred, as he tells of remarkable conversions, of idols burnt, of miracles wrought, of persecutions endured, and of wondrous deliverances in answer to prayer. Fervent desires for the salvation of others are awakened, and the Holy Spirit descends upon this church at Antioch.

Just a glimpse at a notable gathering at Jerusalem soon after. Differences among the brethren were arising, for Judaizing teachers had been sowing seeds of dissension. "There had been much disputing," but Paul and Barnabas have come, and now is the time to speak and tell their wonderful story of what God had wrought by them among the Gentiles. The multitude is stilled, and as their earnest faces bend forward lest they lose some of the story, the expressions change, and we can almost see the tears of thanksgiving and rejoicing as they begin to realize the full meaning of the gospel, and the greatness of the work left to them by their ascended Lord.

Not long ago it was our privilege to listen to Dr. John G. Paton, "the apostle to the New Hebrides." Although at the dawn of the twentieth century our minds were taken back in imagination to what had transpired in the first century, for the saintly face, earnest words, childlike faith, and thrilling experiences of this man of God made us think of the Apostle Paul, who also told of "deaths oft;" "in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst." All who listened were deeply touched that day. God, as a Helper, was brought very near to us. Renewed consecrations to His service were silently made by many who had heretofore been thoughtless and indifferent. Even the children who listened will never forget the speaker, and will have a more lasting interest in missions because of what he told them.

It is not the privilege of all to have the opportunity of listening to those who return from mission fields, but there is now the opportunity for all to read about missions. Never was missionary literature more widely circulated, and more cheaply and easily obtained, than at present. Missionary periodicals abound. Tracts and leaflets are widely published, while missionary libraries, filled with interesting information, and containing lives of Carey, Moffatt, Livingstone, Paton, Williams, and others, are easily secured by a little forethought and self-sacrifice. But this sacrifice brings blessed results. Listen to the testimony of one who became an earnest worker in a foreign field: "My father, though in limited circumstances, always subscribed for a missionary magazine, and we children eagerly read it as soon as it came from the post-office." With missionary literature in the home, and the daily petition at the family altar, "Make us live so that the world may be the better for our having lived in it, and not the worse," it is little wonder that the children in that home developed into noble manhood and womanhood, living lives of helpfulness to all around them, whether in the home land or abroad in foreign lands.

Interest in missions can only be aroused by a knowledge of the needs of others. Inform if you wish to interest. Attention is often arrested by only a brief item telling of the misery and degradation resulting from heathen practices, and thought is thus directed into better and more fertile channels. Sometimes the reading of even one incident in missionary work has so influenced a life that every energy has been devoted to service for others instead of service for self. The story of missionary endeavor tends to arouse the latent possibilities for good that belong to every soul, and life is made worth living because filled with earnest purpose.

Since reading is so an important an element in character forming, Christian mothers should give close attention to their children's reading. It is a cause for serious thought to see groups of boys and girls going to the public libraries, and selecting

of their own sweet will from the books upon the shelves. "My daughter reads nearly all the time she is out of school," was the complacent assertion of a mother. "What kind of books does she read?" was asked. Oh, I don't know; she gets the books herself from the library." And this mother is but one of many. A large number of the books for general reading are not suited to those of immature judgment, but the children are frequently allowed to read anything and everything that comes into their way. The father or mother should take time to notice what the child is reading, and should guide into a choice selection. Let me put in a plea for missionary literature for the boys. Experiences thrilling enough can be found in missionary annals, neither are these written in an uninteresting style. The boyish love of adventure can be well satisfied by the stories of these pioneers in forests and jungle, in the relating of narrow escapes

from deaths and imprisonments, and brave enduring of hardships. A story of heroic deeds, not heroism with *self* as the center, as is so often characteristic of the stories written for boys, but of deeds heroic and daring for Christ's sake, and for the sake of those for whom He died, will appeal strongly to the heart of a boy, especially when the story is a true one.

Missionary periodicals on the table, bright interesting missionary books on the shelves, and an occasional home talk upon missionary topics will aid greatly in the development of our boys into strong, unselfish manhood, and of our girls into noble, gracious womanhood. The books read, the papers and magazines subscribed for, constitute an important element in the formation of character, and were our Saviour to speak now among men he would say, not only "Take heed how ye hear," but also "Take heed what ye read."

ISRAEL DEPARTMENT.

"Pray for the peace of Jerusalem."

BY THOMAS M. CHALMERS.

"Our fullest, truest, deepest good, *life's very best*, is to let God have His own way perfectly with us; and *life's only evil* is to resent, to hinder, to mistake His Will."

Rev. J. L. Garland, of the London Jews' Society, has been making a missionary tour through Persia, and relates many interesting experiences. In Burujird, a large and important town containing 2,000 Jews, he visited the synagogue, and was asked to preach. He did so, speaking on the sacrifice of Christ from Isaiah 53 and Daniel 9.

The majority were attentive, and apparently assented, though there were some murmurers. The Jews of this town seemed friendly, and were anxious that the missionary should start a Christian school among them. They suggested that they themselves might provide a house and fuel for the winter free for the purpose. The elders of the Jews in another place came to Mr. Garland and asked him to start a school. He met a

Jewish schoolmaster in this town who said he had believed in Christ some twelve years, and that he had on that account been ejected from the synagogue. From all the information attainable it is evident that the field in Persia is open for much blessed work.

One coming into contact with Jews in a large ghetto like that of Chicago soon gets a new impression of the dispersion. Here he meets Jews from so many lands that the threatening of God, "I will scatter you among all the lands of the Gentiles," gains in his mind a singular force. We have met Jews not only from Persia but from nearly every part of Germany and Austria, from Sweden, England, Holland, Roumania, etc. Besides these there come to our hall Jews from Palestine, Egypt and other lands of the Mediterranean. In our school last summer was a bright boy born in the isle of Crete. We asked him if he knew what Paul quoted once about the Cretans, but all that was be-

yond him.

We had recently a long conversation with a Jew who was brought up in Alexandria, Egypt. He remembers seeing the great historian Graetz, whom his father had entertained. Graetz wrote the standard Jewish history of the Jews, which came out in eleven volumes in the German original and five in the English translation. A young man often visits us now, a Russian Jew, who spent three years in the 71st New York regiment, passing through the Spanish-American war, and being wounded at San Juan hill. He carries a New Testament, and claims to be a believer in Jesus. We showed him "Bunyan's Pilgrim's Progress" in unpointed Hebrew, and found he could read it like so much English.

It is interesting to meet Jews from Galicia, that great province of the Austrian empire lying east and north of the Carpathian mountains. In Galicia are 700,000 Jews, crowded more thickly than in any other land on earth, living in chronic starvation, the most fanatical and superstitious of their race. Many of them have come to America, and God is finding followers for His Son, Jesus, even from among these, brought up in such blindness and fierce hatred of everything that suggests freedom of conscience and modern progress.

The great mass of our Chicago ghetto Jews, however, are from Russia. They hail from Courland, facing the stormy Baltic; from Wilna, the center of orthodox Judaism today; from Moscow and Lodz and Koono; from Warsaw, where 225,000 of them still struggle for existence; from Little Russia; from the towns and villages of the Ukraine; from Kief and Kishineff, the home of the lamented Rabinowitz; from Odessa and Marianople, facing the southern seas. Differing from each other even here in customs, dialect and pronunciation of Hebrew, they give some faint indication of that great struggling, battling world of Russian Jews, clinging to the law and ignorant of the gospel, yet dear to God's heart, concerning whom God has said, "Behold, I will bring them from the north country." (Jer. 31, 8.)

It is a little surprising to learn that there are about 25,000 Jews in the great Sahara. They live on the edge of Morocco, and are very ignorant and superstitious. Many of them have never heard of the New Testament. No Europeans can visit them, and yet God in his wondrous providence is sending them his Word. Mr. T. E. Zerbit, of Mogador, agent of the London Jews' Society, writes very interestingly in the "Jewish Missionary Intelligence" of his work in connection with this far-away people. Jewish merchants come in caravans once a year to Fez and Morocco City, taking many days and even weeks to traverse the Atlas region, and bringing tanned goat skins, dates and camel's hair, which they exchange for woolen sheets, arms, sugar, tea, etc.

Mr. Zerbit meets these Jews and tells them of the true Messiah. He also distributes Bibles and tracts among them, and recently sold to a Jewish merchant a hundred Bibles and several hundred tracts to be taken far into the Sahara. This man said that in his region there are more than three hundred villages, in each of which there were several Jewish families. They are all business men or artisans, and not poor. Another Jew took seventy-five Bibles, New Testaments, etc. for his country. Surely God is moving in the hearts of his people in our day when he causes them in all lands to receive and study his Word. Two illustrations given in the February "Intelligencer" bring before us vividly the life of those far-off oases of the Sahara—clusters of graceful date-palms along the banks of a bright watercourse, and women drying dates near a low wide-spreading black tent of camel's hair on the edge of a grove of palms.

"It is easy enough to be pleasant

When life flows on like a song,
But the man worth while is the man who
smiles

When everything else goes wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of
earth

Is the smile that shines through tears."

EDITORIAL

" 'Twas like a vernal morn, yet overhead,
The leafless boughs across the lane were knitting:

The ghost of some forgotten Spring, we said,
O'er Winter's world comes flitting.

Or was it Spring, herself, that, gone astray,
Beyond the alien frontier chose to tarry?
Or but some bold outrider of the May,
Some April emissary?"

—William Watson.

The letter from Dr. Caroline Lawrence, of our Egyptian mission, which appears in the *MAGAZINE* this month, is one received by us some time ago. We purposely postponed its appearance because we felt that it would be so appropriate and acceptable at this time when we are considering the topic of missions in Egypt. Introducing us, as it does, specially to the medical branch of Christian work in that land, this letter is valuable.

In connection with the work in the African continent, we quote the following sentences from the monthly statement of the Foreign Mission Board. "The latest word from Dr. Watson and Mr. Giffen tells us of their safe arrival at their destination—Khartoum, but no special news was sent. They had gone on the White Nile some distance further south." Our readers will also be interested in this clipping from "The Quarterly Register." (London.)

There is a well-known and most efficient mission agency in Egypt, that is carried on by the United Presbyterian church of North America, which has done much for the reviving and raising up of the Coptic population. As the result of half a century of earnest evangelistic, educational, and medical work by this mission, the Delta has been covered with a network of Christian evangelical congregations, while along the Nile, up as far as Assiout, numerous other congregations have been planted, schools opened, and the varied agencies of mission work are in full operation. The work of these American brethren has been mainly among the Coptic and other Christian people in Egypt, but not to the neglect of the Moslem. Here, however,

of necessity prudence was needful, yet not a few who are now connected with the mission have been brought up Moslems, but are so no longer. The opportunity of working among these at all has been due entirely to the present British occupation. Were the British troops withdrawn, the lives of these converts would not be safe for a day, and hence, owing to the uncertainty that has existed as to the permanency of this occupancy, there has been great caution on the part of the missionaries, and great timidity on the part of the Moslems. The overthrow of the Khalifa opens up, however, a new prospect to Christian missions. The Soudan will come to resemble India. There, some fifty millions of Moslems live under the British flag, and Christian missions are carried on among them in safety—safety, however, depending entirely, not on the toleration of the Moslems for the missionaries, but on their knowledge of the military power of the race represented by those Christian agents. Islam is essentially a military not a moral or a spiritual religion, using and recognizing only the sword. So in Khartoum, the floating there of the British flag without a rival simplifies the position, and hence the Sirdar has sanctioned the opening up of the country to missions, medical missions in the first place, but still to Christian missions. The ever wakeful Roman Catholic church has already, we believe, utilized this line as a new route to Uganda, and sent up a numerous band of agents for that country. Not a few of these, we suspect, will be dropped on the road at the Austrian Roman Catholic missions, which have been located many years ago along the western border of Abyssinia.

We have not heard at what date the American church will send her men up to Khartoum, but the sooner this can be done and men sent who know Egyptian, and especially Moslems, life and manners, the better for the arrival of the time when evangelistic work can be openly conducted. The eyes of the church will watch with deep interest this new movement for the penetrating from the north of the "Dark Continent" by the Gospel, and its grappling in its very home with the Moslem system, as held by an ignorant, brave, and most bigotted people.

Interest has recently been centered upon South Africa, whence comes the din of arms. Whether our sympathy be with Briton or Boer, we may all pray heartily that the clamor of war may soon be subdued, and

that there may result from these scenes of carnage such a state of affair that the cause of christianity may be advanced, that the advent of the Bible may make glad the inmost recesses of the African continent. A letter given in this issue of the *MAGAZINE* presents some idea of the mission work in Basuto land. The writer, Miss Emma Hivling Starr, had no idea that this communication sent to her family at home should receive the publicity of appearance in the *MAGAZINE*.

A blunder occurred in the February Magazine which ought to be corrected. The "Budget from Warm Springs' Indian Mission" should have been credited to Rev. J. A. Morrow, and not to Mrs. Morrow.

In a recent number of "Olive Trees," we noticed an allusion to the fact that in certain congregations there have been established classes for the special study of missions. This may perhaps be practiced in our own denomination, but we have not learned of frequent instances. True it is that in many missionary societies, there is a certain amount of study done in the direction indicated, but would it not be well to have something more systematic and consecutive?

On the fifth of February last, Mrs. Rebecca C. Gordon, the widow of Dr. Andrew Gordon, passed away at the home of her son-in-law, Mr. W. J. Donnan, in Cedar Rapids, Iowa. The interment took place in Philadelphia. Mrs. Gordon was one of our pioneer missionaries in India, going out with her husband and sister-in-law in the year 1854. In those days, India was a far more remote land even than it is now, and the undertaking of mission-work a much more serious and soul-trying matter than it would be found at the present time. We do not seek to depreciate the self-denying work done by the Christian messengers of today, but only to appreciate more fully the efforts of those who earlier sowed the seed. We offer our condolence to the family and

friends thus recently bereaved.

"When the time comes for us to wake out of the world's sleep, why should it be otherwise than out of the dreams of the night? Singing of birds, first, broken and low, as, not to dying eyes, but eyes that wake to life, 'the casement slowly grows a glimmering square;' and then the gray, and then the rose of dawn; and last the light, whose going forth is to the ends of heaven."

—John Ruskin.

The following extract is taken from The Interior of February eighth:

Greenland is a colony of Denmark. The population is given in the returns of the last census as 10,565. The larger part of these are of Danish descent and are ministered to by ministers of the Danish Lutheran church. The natives, however, have been cared for by the devoted missionaries of the Moravian body, and the transfer of this work the past year by the Moravians to the Lutherans has occasioned no little comment. While the mission church itself is not large, its communicants numbering about 1,900 souls, it is a very celebrated one in missionary annals, having been in existence one hundred and sixty-seven years. It was founded amid incredible difficulties and carried on only by the most heroic self-sacrifice; but its results have been astonishing. Probably no race was lower in the scale of morals or intellect than the native Esquimaux when Christian labor was begun among them, in 1732; but no converts have done more to glorify their Master than they. They have preserved the utmost simplicity of life with apostolic content and tireless devotion. When Nansen, having undertaken to cross the great ice-cap of Greenland from east to west, reached the shores of Davis straits to the south of Baffin's bay, he was rescued by a little company of Christian natives sent out to search for him; and he, destitute, it would seem, of the beautiful faith that inspired his rescuers, complains that they kept him awake two hours every night by their singing of hymns and offering of prayers before consigning themselves to sleep. It is this mission, whose history is so dear to all well-informed friends of evangelization, that the Moravian church conveyed last summer to the care of the Lutherans. Their reasons, publicly given, were alike creditable to themselves and to their brethren. They say that the Danish church in Greenland is essentially and evangelical church; that its ministers are devoted men; that the converts will be well cared for in every sense, and that the duty of the Moravian is not so much to nurse the faith as to broaden its dominion.

The same journal in its issue of February

first has an interesting item with regard to the great Livingstone.

A remarkable tribute was paid to the memory of the great missionary Livingstone in St. Martin's Hall in East London. An exhibition of his MS. diaries, with his Bible, Psalm Book, and chronometer, was held under the auspices of the Student's Missionary committee. This was presided over by Sir George Taubman Goldie, the famous administrator of the Royal Niger territory and the conqueror of a central African empire. He had indeed just come from an official sitting during which there had been added to the territory of the Queen a country equal to five times the area of Great Britain. Bishop Hannington's diary was also shown, with the entry made by him immediately before being led out to martyrdom. Besides the relics which constituted the nucleus of the Missionary Museum there were exhibited medicine chests, traveling cases and prepared foods specially suited for use in tropical climates. Doubtless much of what was here shown will be exhibited anew at the greater missionary museum to be opened in New York next April in connection with the Ecumenical Missionary Conference.

"For a long time," says one, "I have been God's property but only recently have I been willing to let God have what is His."

Current literature has recently been bestowing considerable attention upon Oliver Cromwell. In an editorial letter in *The Bible Society Gleanings* (London) occurs this sentence: "In a Bible which belonged to Oliver Cromwell, you may see marginal notes written by the Protector's own hand; and one note reads thus: *He who ceases to be better, ceases to be good.*"

When we regard the starving people in India, what an opportunity do we see for showing the practical workings of our holy religion! Surely, the Christian nations and Christian churches will not let such an opening pass unimproved. The Advance recently gave the following suggestive table:

Relief For Famine Sufferers.

Five cents will preserve one life for a day.

One dollar will keep for a day twenty men, women and children.

Five dollars will keep a family of five persons alive for a month.

Fifty dollars will sustain for a month fifty men and women, or seventy-five children.

We subjoin this excerpt from some of the

literature sent us by the Ecumenical Conference Committee. Let us not forget to offer supplication for this great meeting that it may work for God and lead to Him.

Such a gathering will of necessity cost a large sum of money; halls must be hired, entertainment must be provided for foreign delegates and foreign missionaries, and there is heavy expense for printing, stationery, postage, etc. Most of the work is voluntary, but some who give large time must be remunerated. Provision needs to be made for publishing the proceedings to the church at large. There are, too, the requirements of hospitality. The least that American Christians can do for the guests from abroad is to give them entertainment here, whether in homes or in hotels.

The Finance committee asks for \$40,000 to cover the entire expense from the beginning of the work of organization early in 1896, till the history of the Conference is issued and the last bill paid. Of this amount \$8,575 has been subscribed, most of it paid in, and the same subscribers have guaranteed up to \$20,000; the remaining \$20,000 should be subscribed at once. The Conference is close at hand and the committees are somewhat hampered by the uncertainty as to the sum at their disposal. He gives twice who gives quickly.

But that is not all that is wanted. The Conference belongs not to a few but to many. Every Christian in the land should feel a personal responsibility for it and have a personal share in it. That share cannot be complete without a cash investment.

Should the question arise whether this investment may not interfere with the income for the regular mission work, we have only to note that where as in 1888, the year of the last London Conference, British contributions to Foreign Missions were \$4,666,780, the very next year they increased to \$5,367,946, and in 1890 to \$6,457,235.

It is confidently believed that the Conference will result in such an increase of knowledge about and interest in missions as will greatly enlarge the means at the disposal of Mission Boards.

Contributions of any amount will be gladly received and promptly acknowledged by the treasurer, Mr. George Foster Peabody, of Messrs. Spencer Trask & Co., 27 Pine St., New York, N. Y. Donors of \$5.00 and above will be entitled to receive a copy of the Report of the Conference in two handsome volumes.

While we bespeak the attention and prayers of the church for the Ecumenical Missionary Conference, let us not allow its interests to eclipse those of our own General Missionary Society whose annual meeting is to be held next May in Pawnee City. Much thought has been given, many plans have been laid so that this assemblage may

be a profitable and interesting one. We are convinced that the committee has done its part, and we should be mindful that something devolves upon our shoulders, whether we are in attendance upon the sessions or remain at home. The absent ones can offer their prayers, while those present may give their attention also, and, if necessary, aid in other ways. May the Divine Guide be in the midst of this gathering, and may His influence be felt in all its actions! Then shall right measures be adopted, and the whole family of God shall be edified.

One of our subjects for this month is "Missionary Literature," a topic of wide application and which can scarcely fail to be of interest to the Magazine. Fire without fuel of some sort is an impossibility; so there can be no missionary fervor unless the grace of God acts upon and enlightened intelligence. We feel impelled to advocate strongly the securing of missionary libraries in local societies. Such may be obtained at comparatively small expense, and the outlay would receive a manifold return. Nor should we forget that there are other fields where literature is needed, perhaps not so expressly missionary in its nature but certainly of a Christian character. The demand for such supplies in heathen countries, specially in those lands where there is a certain degree of culture, is overwhelming. Evil books and periodicals are being introduced. Shall Christians remain supine? We should ever be mindful that whether in the Eastern or the Western hemisphere, there is one Book which is indispensable to activity in Christian missions. In its commands we find our authority; in its promises, our encouragement.

An exchange in referring to a number of returned missionaries says: "They had not returned with martial music and flying banners. The city was not in holiday attire. The people did not crowd the streets and wharves to meet them. Yet the Master who saw them recognized as brave and noble souls as ever enlisted under an earthly banner, or had ever engaged in any earthly

conflict." Let us also honor the heroic men and women who count no sacrifice too great, but who quietly take up His banner of love and carry it to the people sitting in the valley and the shadow of death, whether these may be found in foreign fields or in the cities and country districts of our own land.

The Convention Programme.

MRS. R. M. RUSSELL.

An outline of the Seventeenth Annual Convention programme is presented to the women of the church in this number of the MAGAZINE. All details as to the names of those who shall lead in certain conferences have not yet been arranged, but the outline is sufficiently complete to enable each one to anticipate the nature of the Convention exercises, and to prepare for having some part in them. Effort has been made that one thought—that of absolute dependence upon God—should underlie all that is said and done. The devotional thought of each session should center in the fact that our exalted Saviour, under those "unchanging command and unfailing promise" we are working, has given His Holy Spirit to be the helper and guide of His church, and that only as we are filled and led by Him. can we accomplish the will of our Heavenly Father. Hudson Taylor, the noted leader of the China Inland mission, tells us that when he first started his work, he used to pray, "Lord help me to do *my* work;" and that later on he found a better prayer in the words, "Lord, help me to do *Thy* work;" but that peace and power did not come to him until he had learned to say, "*Lord, do Thy work through me.*" May this be our prayer, and to it may we add the petition of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give glory."

The arrangement of the programme provides that with the reports of the various secretaries there shall be numerous conferences concerning our work. The conference idea has been adopted, because in this way a larger number of delegates may thus have a part in the Convention, and the thought of the whole meeting be enriched by the experiences of many. Delegates are

urged to prayerfully study the programme, and to make note of all helpful thoughts that come to them, so that there may be prompt and varied expression of the best things in our own experience. In this way every part of the church can become a blessing to every other part, and all our societies may experience the blessing of both giving and receiving. It is to be devoutly hoped that not only has the regular work of the General Missionary society been fully supported this year, but that the special effort on behalf of Tanta Hospital may be successful. Each society should aim to share both in the regular and special effort. The new lot for the hospital has already been secured, much to the joy of the Women's Board. The noble efforts of Drs. Anna B. Watson and Caroline C. Lawrence, who have been for two years working under exceptional difficulties, should be recognized by all their sisters throughout the church.

It would also add to the joy of the Convention could a greatly increased subscription list be reported both for the Women's Magazine and the Junior Magazine. Cannot societies by special effort double their subscription lists in the next two months? Only as we are acquainted with the needs of the field and the success of efforts made will be inspired to make new efforts. It will ever remain true that "facts furnish the fuel for the fires of missionary zeal." We shall do more as we know more. Therefore let the work of the Magazine and Literature editors and committees be appreciated.

To our members in the East it seems a long distance to the place of meeting, yet it is no farther from the East to the West than it is from the West to the East. It will do the Eastern sisters good to make the long journey, so as to be able more fully to appreciate what it has meant for those in the West to come to us, and how large are the possibilities of development for our church in the great West.

As the Convention period draws near let there be continued prayer for its deep spiritually and aggressive effort. At the April meeting of each society, can there not be a period of special prayer, that the hearts of

all may be warmed to a full realization of the fact that we are commissioned by Christ to spread "glad tidings" in the world, and that the nature of our work and its rewards are both sublime, in that "He that winneth souls is wise;" and "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever?"



—Gleaned for Missionary Societies.—

BY MRS. MARY CLOKEY PORTER.

The mission was established in Cairo, Egypt, November, 1854.

**

The foreign workers in the field to-day numbers 49; total native workers, 369; thirty of this number being native ordained ministers, seventeen licentiates and twelve theological students.

**

There are forty-six organized congregations having settled native pastors.

**

The average attendance at Sabbath morning service in the mission is 11,555.

**

The communicants number: male, 3,495; female, 2,668; a total of 6,163. The total Christian community numbers, 22,500.

**

There are 151 Sabbath-schools with 8,040 scholars.

**

The Women's Missionary societies number seven; the Juniors, four; total membership, 530; contributions, \$252; Thank-offering from one society—Haret-es-Sakeen—, \$18.33.

The total contributions by natives for all purposes last year was \$59,753.

**

Number of Bibles sold and distributed, 18,828; total number of volumes, 71,939; receipts, \$12,761.

**

Number of medical missionaries, 3; hospitals and dispensaries, 3; patients treated last year, 18,329; fees received, \$5,707.

**

The day schools are scattered all through the Delta and along the valley of the Nile from Alexandria to Aswan.

**

Of the 12,872 pupils, 3,740 are girls. The natives pay 57 per cent of the entire cost of the educational work.

**

The college at Asyut enrolls 612 students of whom some 515 are boarders. These students come from 112 different towns and villages of the valley of the Nile.

**

Asyut city has a population of 40,000 and is situated about 360 miles from the Mediterranean coast.

**

Asyut Training College had its humble beginning in 1865 in a donkey stable. It rapidly grew from a small day school for boys to an academy, in 1870, and in 1884 it assumed what has developed into its present form.

**

The whole course of study requires eleven years for its completion.

**

There are five literary societies, which hold weekly meetings under direction of the teachers.

**

The regular religious exercises, which all students are required to attend, are: preaching in college chapel, Sabbath 9 a. m.; Sabbath-school, 3:45 p. m.; college prayer-meeting, Saturday, 7:15 p. m.; daily prayers in chapel 8:30 a. m., and for boarding students morning worship in the sleeping-rooms immediately upon rising. Study hours in the evening are always opened and closed with prayer.

**

The Sabbath-school, which studies the International Lessons, has 28 classes. Its annual contributions usually amount to from \$250 to \$300 and are devoted to distinctly religious purposes, one of these be-

ing the publication of the Sabbath-school lesson leaflets for the evangelical churches of Egypt.

**

The Young Men's Christian Union, with a present membership of 120, has for its object the development of the spiritual life of all the students in the college.

**

Committees from this Union provide for preaching in the neighboring villages, for instruction of Catechisms in a Sabbath morning class and for private meetings for prayer and instruction.

**

No student in Asyut college is allowed to use tobacco in any form.

**

During the past year a society was organized named "The College Temperance Union." Its special object is the development of strong temperance sentiment by means of lectures, temperance literature, and to solicit signers to the pledge. This society has a membership of 175.

**

Since 1895 Asyut College has had 130 graduates, of whom 63 have entered the ministry; 32 have become professional teachers in the Christian schools, and 34 have entered various kinds of business and professional life, government service, etc.

**

On Feb. 22d, 1899, the church of Egypt was divided in four presbyteries, viz: the Delta, Middle Egypt, Asyut and Thebes. Later in the year the Synod of the Nile was organized.

**

The first church building erected in Egypt by any single congregation of America, is to be the W. J. Robinson Memorial church of Alexandria, by the First United Presbyterian church, Allegheny, Pa.

**

NEEDS.

Of the 83 municipalities, chief towns and government centers in Egypt, there are 28 without any evangelical schools.

**

Think of one district of 300,000 inhabitants having but one Christian worker to occasionally supply its spiritual needs! Only one gospel candle to give light to 300,000 human beings living in the darkness of heathenism!

**

If the home churches in America would

provide the means there would soon be new stations occupied, additional workers employed, new schools opened and the present school enlarged. Asyut college would be largely endowed and the medical missionaries fitted out with much needed hospitals for men, women and children. The only barrier in the way of our church entering the Soudan with the gospel is the lack of money which American Christians have in their possession to give.

Blanks.

Blanks for the annual missionary reports have been mailed during the past week to the addresses of recording secretaries as given in the Minutes of 1899. Those failing to receive, after a reasonable time, should notify the undersigned in order that they may be duplicated. Also, send notice of change, if any, of presbyterial secretary, giving full name, Mrs. or Miss and address,

MRS. MARY W. PORTER.

Statistical Sec'y W. G. M. S.

No. 1112 Center St., Wilkinsburg, Pa.

Delegates

All delegates to General Missionary Society are requested to send their names to the committee on or before the last day of April, so that ample provision may be made for their entertainment. All visitors will do the same, as they will be lodged and breakfasted free and will pay for dinner and supper at a nominal price. All visitors from Pawnee presbytery will be entertained free of cost.

MRS. ANNETTA NESBITT,

MRS. MARGARET MCCREADY,

MRS. ANNA M. LAW.

Report of Ecumenical Conference.

We have printed elsewhere that those contributing \$5.00 and above will be entitled to receive a copy of the Report of the Conference, in two handsome volumes. That these may be within the reach of all, the retail price has been fixed at \$2.50. Persons entering before May 1st will, however, receive them for \$2.00. Send word at once to the Publication Committee Ecumenical Missionary Conference, Room 823, 156 Fifth Ave., New York City.

Impressions of Last Year's Convention.

BY FRIENDS AT NEW CASTLE, PA.

I realize the difficulty of selecting from such a feast of fat things a morsel of special excellence, and yet to me the climax of the convention was reached when Mary Campbell told of the blow which fell upon thirteen girls in India, on account of "hard times" in America.

The meeting of W. G. M. S. was a real awakening to our church and community, and when it was all over, we felt just like going through with it again.

We hope the church at Pawnee City will enjoy the meeting as fully as we did.

MRS. W. N. AIKEN.

Pres. L. M. S. 2nd Church.

I was most impressed with the Christian spirit of the ladies who attended and conducted the convention of the Gen. Missionary Society at New Castle.

REBEKAH E. BROWN.

Pres. B. V. Presbt'y.

What impressed me most was the interest of those not accustomed to take active part in missionary work.

I think there were lasting impressions made for good. It was a good convention. We could wish it might soon come to us again.

May heaven's richest blessing rest upon the W. G. M. S.

A. E. BALPH.

The convention enlarged the missionary spirit in our congregation to a very great extent. It also demonstrated to a great many of our people for the first time the marked ability of United Presbyterian women.

Mrs. E. H. McDOWELL.

The types, which are perverse sometimes despite proof-reading, made us say "modern" instead of "wooden" leg in the article, last month, by Mrs. Trimble on the Memorial Hospital. They have up-to-date appliances at that admirable institution, but no limbs more advanced than the kind last mentioned, which are the best, though ligneous.

SEVENTEENTH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN
CHURCH, PAWNEE CITY, NEBRASKA, MAY 9, 10, 11, 12, 1900.

Officers.

Mrs. R. M. Russell, President, Pittsburg, Pa.,
Mrs. J. T. McCrory, First Vice President, Pittsburg,
Pa.; Mrs. A. F. Kirpatrick, Second Vice President
Tacoma, Washington; Mrs. Mary W. Porter, Sec-
retary, Wilksburg, Pa.; Miss E. J. Sloan, Treas-
urer, Pittsburg, Pa.

EXECUTIVE COMMITTEE.

Mrs. A. Nesbitt, Mrs. R. J. McCready, Mrs. A. J.
Law, Pawnee City, Nebraska.

Programme.

WEDNESDAY EVENING.

*"Not by might, nor by power, but by My Spirit,
saith the Lord of Hosts."*

7:45—Opening Prayer and Praise service: The
Unchanging Command and the Unfailing Promise,
Matt. 28:20; Mrs. J. T. McCrory, Presiding.

8:00—Greetings; Mrs. R. J. McCready. Response.

8:15—Address of President.

8:30—Trust Song. Prayer; Rev. J. R. McCready.
Appointments of Committees. Announcements.
Reception.

THURSDAY MORNING.

*"God shall bless us, and all the ends of the earth
shall fear Him."*

9:00—Morning Prayer and Praise: Our Prepara-
tion for Service—"But ye shall receive power, when
the Holy Ghost is come upon you; and ye shall be
My witnesses both in Jerusalem, and in all Judea
and Samaria, and unto the uttermost parts of the
earth." Acts 1:8; Mrs. S. V. Kyle, Alexis, Ill.,
Presiding.

9:15—Report of Committee on Credentials. Roll
Call; Delegates rising and responding with a
tested promise of God. Minutes. Appointments
of Committees.

ANNUAL REPORTS.

10:00—Statistical Secretary, Mrs. Mary W. Porter.
10:10—Secretary, Mrs. M. J. Stevenson.
10:25—Treasurer, Miss E. J. Sloan.
10:40—Finance Committee, Mrs. H. C. Campbell,
Chairman.

QUESTIONS AND CONFERENCE.

11:00—Service of Gratitude.
11:10—Report of Magazine Committee: (a) Secre-
tary. (b) Treasurer.
11:20—Conference.
11:30—General Business.
12:00—Adjournment.

THURSDAY AFTERNOON.

*"For the promise is unto you, and to your chil-
dren."*

1:00—Special Conference of Delegates holding
Presbyterial Thank-offerings, and Thank-offering
Secretaries.

1:45—Devotional Service. The Willingness of
God to Bestow His Spirit—"If ye then, being evil,
know how to give good gift unto your children,
how much more shall your Heavenly Father give
the Holy Spirit to them that ask him?" Luke
11:13; Mrs. R. J. McCready, Presiding.

2:00—Minutes.

2:10—Report on Junior Work; Mrs. N. Wylie
Stevenson, Secretary.

2:25—"Round Table":—Problems Confronting our

Junior Work; Mrs. William Burnside, Oskaloosa,
Iowa, Presiding.

(a) How to Develop the Sense of Responsi-
bility in Parents.

Opened by

(b) How to Awaken and Develop the Mis-
sionary Spirit in the Children.

Opened by

(c) How to Increase and Sustain the Inter-
est and Effort of Junior Meetings.

Opened by

3:20—Prayer for Our Children.

3:30—Our Literature: (1) Leaflets, Mrs. J. A.
Grier, Bellevue, Pa. (2) Junior Magazine, Mrs. E.
M. Hill, Pittsburg, Pa.

3:45—Xenia Training School.

4:00—Thank-offering Work; Mrs. Mary Clokey
Porter, Secretary, Allegheny, Pa.

4:15—Question Conference.

4:30—Freedmen's Work: (a) Report of Secretary,
Dr. C. Jane Vincent, Allegheny, Pa. (b) Message
of Representative, Miss Hester Young, Norfolk,
Virginia.

5:00—Adjournment.

5:30—Special Conference of Junior Secretaries.

THURSDAY EVENING.

"Thanks be unto God for His Unspeakable Gift."

7:30—Evening Worship: Joy in the Holy Spirit
the High Privilege of the Believer—"The kingdom
of God is not eating and drinking, but righteous-
ness and peace and joy in the Holy Ghost." Rom.
14:17; Mrs. Mary Clokey Porter, Presiding.

7:45—Thank-offering service, conducted by Mrs.
John Williamson, of Tingley, Iowa.

9:00—Adjournment.

FRIDAY MORNING.

"Rejoice in the Lord always."

9:00—Morning Worship: "The fruit of the Spir-
it is love"—Love to God and love to men. Gal. 5:22;
Rom. 5:5; led by Miss Marion Embleton, Mon-
mouth, Ill., presiding.

9:15—Minutes. Roll Call.

9:30—Church Extension and Parsonage Work.
Discussion.

9:50—Prayer for Guidance.

10:00—Report of Nominating Committee. Elec-
tion of officers and five members of Women's Board.
Report of Committee on place of next meeting.
General business.

12:00—Adjournment.

FRIDAY AFTERNOON.

"He that winneth souls is wise."

1:00 to 1:30—Special conference of Literature
Secretaries.

1:45—Devotional Service. Praying in the Spir-
it—"The Spirit also helpeth our infirmities,"
Romans 8:26. "And this is the confidence
that we have in Him, that if we ask anything
according to His will, He heareth us," I.
John 5:14. Mrs. J. G. Kennedy, Denver, Colo.
presiding.

2:00—Conference on Women's and Young Wo-
men's work. How to Increase the Growth, In-
fluence, Spirituality and Gifts of our Societies.

Two minutes talks by delegates; Mrs. J. P. White, Topeka, Kan., presiding.

- (1) Growth, opened by
- (2) Influence, opened by
- (3) Spirituality, opened by
- (4) Gifts, Opened by

2:40:—Prayer for the Women of our church. Praise.

2:50:—"Round Table": "The Ecumenical Missionary Conference" of New York City: Report of Delegates, Memories and Impressions; Mrs. W. C. Hutchison, Xenia, O., presiding.

3:50:—Prayer for World Wide Missions.

4:00:—Conference: The Importance of Mission Work on the Pacific Coast, as related to the Orient and our New Island Possessions; led by Lillian M. Robertson, Spokane, Wash.

4:30:—General Business.

5:00:—Adjournment.

5:30:—Special Conference of Thank-offering Secretaries.

FRIDAY EVENING.

"I have chosen you and ordained you, that ye should go and bring forth fruit".

7:30:—Evening prayer and praise: The Holy Spirit the Promoter of Missions—"And as they ministered to the Lord and fasted the Lord said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Acts 13:2; Mrs. Sophie E. Johnson, M. D., Jhelum, India, presiding.

OUR MISSIONS.

7:40:—Our Foreign Missions; W. J. Reid, Secretary, presiding. Report of Secretary. Messages from India and Egypt.

8:30:—Our Home Missions; Mrs. H. C. Campbell, Secretary, presiding. Praise. Home Report by Secretary. Messages from the field. Prayer for the families of missionaries.

9:15:—Adjournment.

SATURDAY MORNING.

"In all thy ways acknowledge Him, and He shall direct thy path."

9:00:—Morning Prayer and Praise: The Holy Spirit our Guide in Present Work and to New Opportunities. Acts 16:6-10; Mrs. presiding.

9:15:—Minutes. Report of Committee on Resolutions. Unfinished Business. Closing Conference: Prayer, Praise, Salutations. Benediction Song. Psalm 23 (Tune Evan). Adjournment.

"Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen." Eph.

3:20-21.

May Program for Missionary Societies.

JAPAN.

The former religious life.

The effect of Catholicism.

The opening of Japan to Protestantism.

The progress of mission work.

The attitude of the people towards Christianity.

The attitude of the government towards Christianity.

What is the danger that threatens at the present time?

The library of a mission worker in the Presbyterian or congregational church will give desired information concerning Japan; "Japan and its Regeneration," Otis Cary; "The Gist of Japan," Rev. R. B. Peery; the January, 1900, number of "Life and Light for Woman."

MISSIONARY CONFERENCES, THEIR IMPORTANCE.

See their importance in the opportunity they afford.

1. For imparting a knowledge of the work.

(1) To those present at the conference.

(2) To outsiders through the secular press.

(3) To the members at large through the church papers.

2. For arousing and spreading enthusiasm through the church.

3. For devising ways and means of prosecuting the work.

4. For interesting others in the local societies where the conference is held.

5. For deepening the interest and unifying the prayers of those who are already workers.

Scriptures—Conference at Jerusalem, Acts 15:6-27. Malachi 3:16-18.

Suggested Psalms, (Ps. 78:1-22.) (Ps. 66.) Special (Ps. 89:15-20.)

Roll Call. Some thought concerning the General meeting, the place, the program, the work and the workers.

In the prayer service remember the officers of the General society, the Women's Board and all who are to have part in the General Convention.

MRS. J. G. KENNEDY.

STUDIES FOR 1900.

May—Japan. Missionary Conferences, Their Importance.

June—China. Messages from the West. The Mormon Question.

July—France. Results of the Year's Work.

August—Burma. The Mountain Whites.

September—Korea. The Stranger Within our Gates.

October—Persia. Temperance.

November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.

December—South America. Missionary Motives.

Attention is called to the double topics of study. A country is assigned for special consideration, as well as some subject of general interest.

FOREIGN NEWS BUDGET.

Egypt.

The writer of Asyut news for month of January says:

Vacation is over and everybody is back at work again. Dr. Alexander's family and several others spent their vacation on the Ibis. Owing to contrary winds both going up and coming down the river they did not make good progress on their trip.

The Misses Hogg spent their vacation in the Delta.

Prof. McClenahan, in company with his brother, spent a few days at Luxor.

The Khayatt school reopened on Jan. 9th after a week's vacation. The vacation at this time of the year is generally longer; but an opposition school was being opened a few doors away, and it was thought best not give a very long vacation this time.

The Pressly Memorial Institute and College reopened on Jan. 24th. There are nearly two hundred girls and five hundred boys enrolled. At last a Syrian teacher has been secured for the Pressly Memorial Institute, and she is giving pretty good satisfaction. Miss Hogg tried the most of last term to get a teacher to take Moalima Fardoos' place, but was not then successful.

The college has greatly increased the English in its course. At present there are three teachers from America teaching full time; then Mrs. McLaughlin has three classes, Leigh Alexander six, Mrs. McClenahan one, and Prof. McClenahan spends what time he can spare from the Arabic in the class room.

Delegates to Synod left for Cairo yesterday. Mr. Reed was the missionary delegate from this Presbytery. The members of the Association expect to leave for Cairo on Monday. We are all anxiously awaiting the report from Association to see what will be done with us. You know we go where we are sent.

We are having rather warmer weather than usual for the first of February, but we shall likely have some cooler weather before the summer sets in.

Mrs. Harvey writes from Cairo:

A Moslem who had for years been under the care of the German Protestant sisters in the Alexandria hospital was baptized in our church on Jan. 28th. She seemed very happy after it, and we trust she will let her light shine and be the means of bringing others to the Saviour.

The Synod of the Nile met in Cairo Feb. 2d and continued in session four days. Several knotty questions, which had been brought up from the Presbyteries, had to be settled. A part of our congregation became dissatisfied with its pastor, who is almost blind, and asked for a new organization. This was granted and then the dividing of the property was a very serious thing, but we hope there will be no trouble hereafter.

There has been several cases of smallpox among our acquaintances lately. Last Thursday we laid away the body of Mr. J. L. Bonam, who had been an active member of our "Christian Endeavor Society". He was an humble, earnest Christian, and his remarks in our meetings were always interesting and in his prayers he seemed to be speaking

to One he well knew. His disease being smallpox no one of his friends, not even his poor wife, was allowed to see him after he was taken to the hospital, but the sisters who nursed him and the doctor who visited him spoke of his happy death. His last message to his wife was, "I am done with earth I'm going home." The doctor when asked if there was any hope of his recovery said, "Mr. Bonam is going to heaven." We miss his bright cheerful face, but we know that our loss is his eternal gain. May we all be ready when the Master calls.

INDIA.

Mrs. A. B. Caldwell writes of the boys' school at Sialkot.

There are ninety-nine boys in the Christian Training Institute this year. These boys have come from the different mission districts. They are obliged to pass the third lower primary examinations before entering this school. The course is the same as the government series, beginning at the fourth lower primary and going on to entrance. Besides the ninety-nine boys we have twenty famine boys who were brought from the Northwestern provinces about three years ago. These boys had to commence with the alphabet, but four of them will be able to pass into the fourth class in the spring, and eight of them into the third, and two into the second, and six who are quite young yet into the first reader. The famine boys, with the exception of the poor small ones, make their own clothes and help with the mending of the whole school. Last month they did their own washing. This is not so much to save money in the washing, for it only costs sixty-five cents a month for twenty boys, but we hope to save on the wear and tear of the clothes. The boys are kept busy. Besides their lessons they learn to play cricket and have drills twice a week. When the days are short it is hard to get everything crowded in. The famine boys work hard and take a great interest in their lessons, especially the Bible lesson. They have made very commendable progress and it is a pleasure to teach them. Several of the boys have relations in the Northwest and they correspond with them. It is often touching to hear the boys plead with them to give up the worship of idols and accept Christ who alone can save them. In these days of famine they often speak with feeling about those who are in want and they try to earn something so as to send a little help to those who are suffering.

Miss Rose A. McCullough says:

Our work in East Gujranwala district was seemingly never more encouraging, wherever we have been this cold season, than at the present time. It is a noticeable fact that the class of enquirers are generally of a superior grade and have a better knowledge of Christianity than formerly. Padri Jirivon Uvall said to me on Sabbath, "The spirit of enquiry is so great in the district it is really wonderful." The remark pleased me, as it proved that others had also noted the change.

Miss Edith Fulton tells of the Ingathering of Thank-offerings at Jhelum.

Yesterday, January 12, we held our annual

Thank-offering service. The whole offering for the year amounted to 84 rupees, or \$21, which is \$3 more than we raised last year. When we consider that famine is already on and living is much higher than last year, this is a very encouraging increase. One reason for a larger offering may be the fact that during the year we have begun to use a Thank-offering box, which is placed on the table and anyone so inclined has dropped in her offering or handed it to the treasurer at any regular meeting. Besides this the regular collection has been taken up every month. We have a women's prayer-meeting every week and once a month there is a business meeting and a collection is taken up that day in connection with the prayer-meeting, which is conducted by the president of the society.

Miss Fannie C. Martin from Camp Ferozpur, Zafarwal district:

We have little but famine news to write of from Zafarwal district. The one great question to my mind is, How are all these people fed? And from what we hear in every village it is plain that the great question with them is, Where will we get bread for tomorrow? For some time past the leaves of trees have been fed to the cattle. Poor things they eat them only because of great hunger. I wonder when I see them if these dry, hard, dirty leaves do satisfy them.

Because of this distress we oftentimes find it very hard to reach the people. It is difficult for them to forget their trouble long enough to listen to the reading of the Word. They seem often so hardened that they cannot think of anything but themselves. But while many are hardened we do find those who rejoice with us in the goodness of God.

How our hearts go out in sympathy for the poor little children! The cry comes from all sides for help for the widows and orphans. Just now a boy has come with a note from one of the native pastors asking us to come to his aid in helping widows and orphans who are in great need.

We frequently hear, "Just give us something to do," but this is just the question that troubles us, for we are at a loss to know what the "something" might be. Many have nothing to do these times but cook their bread and sleep and it certainly would be a great blessing if we could give them work, for we cannot say to them, "Be ye warmed and filled," and give them nothing.

It is dark and cloudy today, but should we have rain now it would not help much, for the fields have not been sown. It would however cause the grass to grow which would relieve the poor cattle.

It may have been noticed in later news in the church papers, that the long prayed-for rain in India came at last, and while too late for wheat, other things may be raised which will in a measure relieve from sore famine.

Miss Laurella Dickson, of Rawal Pindi, writes:

DEAR FRIENDS:—Camping season has come, and Mr. and Mrs. McConnellee have been out two weeks. I joined them a week ago. Today we all came in to Rawal Pindi by train to say goodbye to Dr. and Mrs. Barr, who are leaving us. They go to Pathankote this year. Miss White is busy now with her school. Prize-giving day will soon come and there is much work connected with that occasion. The zenana work is not in as prosperous a condition as we would like, but it is hoped there will soon be some improvement. Miss White has been so busy in the girls' school that she could not devote much time

to outside work; but after the first of the coming year, Mrs. W. B. Anderson is expected to take charge of the school, which will leave Miss White free to give her whole time to zenana work. The Bible woman I have in camp with me is a dear little old lady sixty-six years old. Though not a highly educated woman, she can tell a straight gospel story in an entertaining way, and as I sit listening to her talking to these people about Christ I can but wish that the day may soon come when I too may be able to fluently use this language for God's glory.

This is a pleasant season of the year in this part of India. Chrysanthemums are in full bloom now and in another month the roses will come.

Last month I attended the Panjab Sabbath-school convention held at Ludhiana. Several of our missionaries were there. The exercises were in Urdu, excepting the speeches of our All-India Secretary, Rev. R. Burges. Quite a large number of delegates from among our native brothers and sisters were in attendance, and altogether the convention was so helpful that it was decided to hold another next year. On account of illness in his family our pastor was not able to attend.

God's blessing has been with us in the past year, and we pray that it may be with us more abundantly in the future.

Miss Ella M. Gordon gives news from Jhelum:

No rain yet. Famine prices continue. Jhelum being situated on the river, we do not see the dreadful effects of starvation in our immediate vicinity. But in some parts of our district the people are leaving their villages in search of food and water. In Shahpur district, which joins our district on the South, famine relief-works have been opened on the canals. Thousands of men and women are flocking to the work. Not understanding how to eat moderately in their starving condition, they are now dying from a famine cholera at the rate of fifty per day. In the zenanas the women often ask us the cause of the famine. They acknowledge it is on account of sin, but still they go on hardening their hearts against the truth as it is in Christ and depend on their own good works, or saying, "It is fate, and so is inevitable."

In these days the rich people are in danger of being robbed or murdered. Within the last week several murders have been committed here and in Kala, a village two or three miles from Jhelum. These depredations were committed by native soldiers, who went out at night armed with swords and guns. I believe one of the murderers has been caught, but the others got back into their regiment lines, where it is very difficult to identify them. Of course the colonel of the regiment does not want to think that any of his men are culprits, and so to save himself from a bad name he forbids the police from entering the lines. Two men were killed one night. The women of the house, thro' fright, jumped from an upper window, and one was so badly hurt she died the next day.

You will be sorry to learn of the death of Dr. Johnson's brother. He died here in Jhelum about three weeks ago. For over a year he has been a helpless invalid from paralysis.

Mrs. C. E. Wilson writes:

As a sequel to the history of the zenana prisoner. Kalee Dasee, which was given to the MAGAZINE about two years ago, I have the pleasure of announcing that shortly after that history appeared in print the missionary ladies of Gujanwala found Kalee Dasee again living there, but in a different part of the city from where she formerly resided. Her husband died in Calcutta. Remembering the greater freedom that women have in Punjab, she made the excuse of returning to claim some of her

husband's property. During the years she had been lost sight of she had given birth to one daughter and two sons. The daughter had been married off, but the two sons had been placed in our mission school and are still in attendance. I have since had the pleasure of colling on her in company with Miss Mokerjee. She has much changed in appearance, and at first neither of us would have recognized the other. We had a long talk together, but it was not very satisfactory. God has indeed set her free to serve Him; but the world has taken a firm hold of her heart, and she now thinks if she believes in Christ in her heart, that open confession is not necessary. Or if she does forsake all for Christ that she must do so as a wandering faker.

Dear friends, let us not cease to pray for her. God has infinite means at his disposal, and it may be through her children or some other way she may be brought to trust in Christ.

Hashim Jan, of whom I wrote you in the summer has secured her divorce from her husband, but received no dowry, the judge declaring according to Mohammedan law that she was not entitled to it, by becoming a Christian. She and her child were cared for in Ledhiana until a short time ago. Now they are nearer to us, in Amritsar. The lady who had her in charge writes she believes her to be a true Christian. Her husband has been coming around asking forgiveness and wanting to be taken in, but as his repentance is not apparently heart-deep, his reception has not been entertained.

Miss Kate A. Hill tells of Lyallpur and Hafizabad.

Monday morning, Nov. 27th, Miss Spencer and myself packed our bedding and came by train from Lyallpur to Hafizabad, sixty miles away. We had sent our horse and cart and the camels with our tent, etc., the week before and on our arrival found everything waiting for us.

Hafizabad district has no zenana missionaries, and Miss Spencer and I hope to spend part of this camping season in this district. This is such a needy field, having been without zenana missionaries for a long time. We have no house here, but Mr. Holliday is trying to buy land on which to build, but as yet the purchase has not been completed. The people are a bigoted class, and some have plainly said they did not want missionaries. We have been received into some of the houses, but as few of the people know much about missionaries, we are received more because of curiosity than of of desire to hear our teaching.

Nov. 19th was communion Sabbath at Lyallpur. The people there attended all the services very well, some coming fifteen or sixteen miles. We had services Friday afternoon, Saturday morning, afternoon and evening, the communion service being held Sabbath morning. Rev. Fazl Din, of Hafizabad district, was with us and preached Sabbath afternoon. The book-room, where we have our services, was crowded. The people sat on the floor, and could you have seen us I am sure you would agree with us that we very much need our new church. About 125 were present. Those of the baptized members in attendance, who had never communed were examined as to their understanding of the sacraments after the preparatory services and given tickets to the communion table, which were taken up Sabbath morning. The total number of communicants this year was 68, last year 28. Seventeen adults were baptized. Last year there were no adult baptisms and only one child. This year were seventeen infant baptisms and every little one was as good as could be, making scarcely a bit of noise.

We have just enjoyed a pleasant visit with the Martin's. It always does us good to see faces just from home.

YOUNG PEOPLE'S DEPARTMENT

Suggestions from Students' Missionary Campaign Library.

FOR MAY STUDY.

Japan. Student Missionary Appeal, pages 349-369, 444-449, 458-461. Missionary Expansion since the Reformation; pages 160-167. Modern Missions, Their Evidential Value; pages 92-96. "Japan and its Regeneration," by Otis Cary is brief (130 pages) and complete. It may be procured for 35c of the Student Volunteer Movement, 3 W. 29th St., New York. "The Gist of Japan," by R. B. Perry.

On *Missionary Conferences* among the natives, see "Life and Work in India," pages 274, 298. On the Cleveland Convention of '98, see "Student Missionary Appeal," pages 21-26, 141-144, 548-549; also "Student Mis-

sionary Appeal" for study of entire work.

The second topic is a splendid one for consideration, but is not one on which much literature is available. J. H. MORTON.

Literature for the Juniors.

The Junior leader buys a package of missionary leaflets for her work, but is often at a loss how to use them. After reading them herself, she perhaps puts them aside like a talent laid up in a napkin.

All know how fascinating a well read story is to young people. Teachers in the public schools are learning this, and many are making a practice of reading daily to their pupils. Only this morning we heard a boy's lament, when obliged to stay out of school for the half day, that he would miss

a chapter of a story the teacher was reading.

Perhaps the Junior Missionary Society would be better attended if the leader should read in the society such books as "Life of John G. Paton," or "Our India Mission." If we expect our children to become interested in missions we must saturate them in missionary literature.

Simply distributing leaflets at random will hardly suffice, but how shall we make sure they will be read? Suppose you urge the Juniors to read them aloud. There is generally some one in the home, either a little child, or some one whose eyes are dim with age, who will readily listen to these missionary stories, and I venture to assert that every member of our Junior societies can find some person in his or her neighborhood who will be glad to have these leaflets read to them. Try the plan, dear superintendent. After giving the leaflets tell the Juniors that you expect a report at the next meeting of how many times each story has been read and to whom. They will delight to make reports of work accomplished, Encourage them also to read carefully the Foreign News Budget in each month's issue of the MAGAZINE. This is one of the best means of becoming acquainted with our missionaries and their work.

All our young people are especially interested this year in the hospital to be built in Egypt. They should each have a copy of the leaflet, "What Our Missionary Doctors Do." Any who have not already done so should make a special study of "Egypt—Questions and Answers." As Easter occurs this month a good leaflet for the Juniors is "Margaret's Missionary Easter." As the subjects are assigned for the year, these leaflets bearing on them will be helpful.

"Egypt, Questions and Answers."

"Aunt Rosa of Assiout," written by Miss McKown, in memory of whom the Memorial Hospital is to be built.

"Voices of the Women" will give some idea of the fate of women in different heathen lands.

"Some Curious Things About Japan." Bible reading—The Heathen World, its Needs.

"Chinese Women." How Chinese children learn to worship idols. Recitation—"A Plea for the Heathen."

Messages from the West—"Brother Malcolm's Chapel," "Her Father's House," "Our Country's Need of the Gospel."

The "Mountain Whites" is marked off our catalogue, as also "Mrs. Van's Button-box," both specially good. Perhaps some of our Presbyterian Literature secretaries have copies on hands.

"The Women of Korea." "The Stranger Within Our Gates." "Individual Responsibility." "Responsibility of not Doing." "Trifling with a Great Trust." "Home Life in Brazil."

I would not know what to choose among the Temperance and Freedmen leaflets; they are all good.

These may be obtained from our Literature Secretary, Miss Emma Mabon, 180 North Ave., Allegheny, Pa. She will also furnish catalogues of literature free upon application.

How can a leader interest the Juniors under her care? By being interested in missions herself, without being so intense as to annoy them; by keeping them very busy with sensible work; by planning something new for every meeting; by being much in sympathy with them as young people.

MRS. LAURA PAULL.

Bloomington, Ind.

NOTICE.

I have a new edition of "Egypt, Questions and Answers," revised by Mrs. Reed; facts and figures to the present year. It will be invaluable to the women's missionary societies, as well as to the Juniors.

EMMA MABON,

180 North Ave., Allegheny, Pa.

Missionary Literature, Its Usefulness and the Way to Employ It.

I thoroughly believe that the way to enliven and maintain an intense interest in Christian missions is through missionary literature. The fact is, we are interested only in the things we know about. The better knowledge we have in the Lord's work, the more interested we should become. I have been asked to suggest a few ways in which missionary literature may be used to the quickening and maintaining of an interest in Christian missions.

General reading is good. There are many ways of stimulating a wide reading of this

interesting literature. I will give you some that have been tried: (1) Place the books you want read on a table where the meeting is held, call attention to these and have them taken out for a limited time. A little better still, if this does not work so as to reach all: mark on a slip of paper a certain chapter to be read in a certain book. Take it to a person, ask her to read it, and report read or not. Follow this up, keeping record each time and you will be surprised to find how many will read the whole book. (2) Let a society organize the intermediates into a literary circle, and plan to read six books during the year. They will do better than if you carefully select the books that interest them. Begin with "The Chinese Slave-girl," or the "Mexican Ranch," or the "Story of Paton," and then follow on to others just as interesting.

Base your subject for your missionary meeting on the literature at your command (you should have a good library). Then by monthly meetings on various subjects many will be lead to read who otherwise thought they were too busy. A person will look up a topic assigned who would not read a book, making use of reference books that are not adapted for general reading.

The reading circle and the study class have been used some. When you can have a good leader this is an excellent plan. It means time and systematic study, and the results are always many fold. Some of our young people are following this plan, using as a text book, "Modern Apostles of Missionary By-ways," or some biographical sketch, or some special field.

We do not make as much use of tracts and the reports as we should. Why not have a number of the Foreign Boards and Women's Boards reports; and at the close of a meeting see that each family receives a copy of each? There are many leaflets which cost but a little; these could be handed out to the younger as well as the older, and thus conserve the interest of a meeting. Who would not read "Wabadin" after an interesting meeting on the North American Indians?

Sometimes in a meeting your attention is called in some manner to a person who is

interested for the first time. It may be in a particular subject or in a particular field that the interest is manifested. Why not follow up such a case? Loan her a leaflet on the subject, and leave the results with God.

Would to God we were thoroughly in earnest in our work with Him! Would that we had the baptism of fire! Then would we find many ways to use the many instruments in our hands for his glory and for His kingdom. May His kingdom come. D. M. D.

Dr. Gordon, in "Our India Mission," relates of Miss Cynthia Wilson that from her early years the accounts she read of the condition of the heathen had excited her tenderest sympathies, especially the stories of the little babes destroyed by their heathen mothers. So when Dr. John Hogg, of our Egyptian mission, in delivering an address before the students of Monmouth college, asked the pointed question, Have you a call to stay at home? her mind, previously prepared, gave ready answer.

He also says of Miss Rose A. McCullough, that her desire to be a missionary was first awakened by reading in the "Child Paper" letters from Miss Dales of our Egyptian mission, whose portrait she cut out and preserved for many years as a precious treasure. Two pictures in a familiar book early produced a profound impression—the one representing a group of missionaries in a foreign land with rays of light streaming down upon them from heaven; the other, a missionary preaching to a number of heathen gathered under a tree, these missionaries enjoying, as she believed, God's fatherly care and special favor, which she herself desired to enjoy. She steadily adhered to this resolution until she entered our mission in India in 1879.

"Going" and "Sending"

"Gather up the fragments that nothing be lost." Part of the fragments are the papers and magazines which after being read are stored away benefiting no one, or worse, destroyed. The following, from "The Christian Endeavor World," contains

a wise hint on the literature subject for this month and one especially adapted to the Juniors, in distributing these periodicals under the directions of older persons, also in giving their own papers to other young people not so well supplied.

Two ladies, next-door neighbors, were spending the afternoon together over their needlework. As it was chilly, the hostess started a fire in the grate, and took from the table a valuable religious weekly for kindling it.

"Why," exclaimed her neighbor in surprise, "do you burn and destroy such valuable reading matter?"

"It does seem too bad," responded the hostess; "but I don't know what use to make of my papers, and their accumulation annoys me. What do you do with yours?"

"I give them to families who can't afford to subscribe for such papers. Most of mine go to the Culver, Magee, and Miner families. Indeed, I can hardly supply their needs, they are always so eager for them."

"That is strange," responded the hostess. "I have repeatedly told the Culvers and

Miners that they could have plenty of papers if they would come for them. I gave a big bundle to the Culvers once, but they never came the second time."

A little inquiry revealed the fact that while the one hastily made up a bundle of all sorts and dates, without any reference to the peculiar needs of the family to whom she sent it, the other sorted the papers carefully with a view to the ages and tastes of the recipients, always sending to certain families the same papers and periodicals after each number has been read and with due regard for serial stories of worth, that no link might be lost.

Thus did these poor families become attached to certain publications, and looked forward to their coming with pleasure and profit. Moreover, the giver occasionally carried the papers herself, remained a few minutes for a friendly chat,—and sometimes called attention to a particularly helpful article.

"To go," in missionary dialect, usually suggests long distances and foreign lands, but it is not necessarily so.

Is it not true that one of these women *went*, while the other *sent*? Yet they lived side by side, and their opportunities were the same.

REPORTS, ETC.

Board of Directors.

February 20, and March 6, 1900. Both meetings were opened with devotional exercises. Fifteen minutes before closing forenoon session was taken for devotional exercises for a blessing upon our coming convention.

The Foreign secretary has received more encouraging word from India. Rains have come and the government is giving help to relieve those suffering from famine. Dr. Sophia Johnson has arranged to take furlough of seven months and accepts the appointment to represent our medical missionary work at the Ecumenical Conference on Foreign missions. Miss Elizabeth Gordon has decided to come home. Mrs. D. S. Lytle will return to this country and reside with her sister. Miss Rose McCullough has accepted the offer made by both Boards, that she may come home before usual time of furlough, on account of impaired health.

Home secretary received reports from

Rev. J. A. Speer, Warm Springs; Miss Morrow, Seattle; Miss Barnes, Moline; Miss Speer and Miss Thompson, Chicago; Miss Beaton, Colfax and Miss Wishart, Good Hope mission, Pittsburg. Also gave a report from Messiah mission, Chicago. A reading room has been established and arrangements are being made to open an Industrial school.

Freedmen's secretary gave report of industrial work at Chase City, and of cooking department at Norfolk, which contains six grades. Report from Mr. Oliver, superintendent of farm, says shipment of cotton and building of new houses are now going on. The financial report of farm from April 1899 shows profit net \$690.19.

Church Extension and Parsonage secretary gave full report of her department. An application for Parsonage loan was granted.

The Statistical and Junior secretaries have sent out blanks for the annual report. The Junior secretary reported three new

Junior missionary societies.

Thank-offering secretary reported that orders are pouring in for Thank-offering supplies.

Treasurer's receipts for February, \$3,799.95; disbursed, \$8,696.11.

Financial report of the Women's Missionary MAGAZINE for quarter closing January 31, 1900, was submitted and approved.

The Business Manager of Juniors' Missionary Magazine reported 453 new subscribers; total number 5015. The committee desires to reach a subscription list of 6000 before April 15.

M. JENNIE STEVENSON, Sec'y.

Treasurer's Report.

Receipts for the month of November, 1899.

Foreign.—Beaver Valley, 26; 1st Ohio, 3; Chicago, 8; Allegheny, 20; LeClaire, 9; Salem, Ind., for Egypt, 10; Henderson, N. C., 5; Caledonia Pres., 15; Wheeling, 72.75; Kiskiminetas, 3; Sidney W. M. S., 54, and Young Ladies, 15; Hoopeston, 10; D. T. Reed, 20.

Foreign Specials.—Mrs. Mary Dickey, Hampton W. M. S. to India, 3; Miss Lucy McElroy, to help build a church at Gujranwala, India, 60; Pittsburgh Pres., free scholarship in girls' school, Sialkot, 27.

Foreign Salaries.—Miss Thompson, 1st Ohio, 62.50; Miss C. E. Wilson, Keokuk, 68; Des Moines, 95; Miss Jessie Hogg, 2nd Allegheny Y. P. M. S., 75; 3rd Allegheny W. M. and A. S., 50; Miss Ella Gordon, LeClaire, 19.55; Miss Fannie C. Martin, Conemaugh O. Y. P. C. U., 29; Dr. Johnson, Kiskiminetas, 10; Miss Campbell, Monmouth, 87.50.

Tanta Hospital Egypt.—LeClaire, 10.

Endowment of Bed Tanta Hospital.—Juniors, Beaver Valley Pres., 2.35.

Home and Salaries.—Beaver Valley, 20; 1st Ohio, 17; Chicago, 13; Allegheny, 10; Caledonia, 5; Wheeling 62.75, and to Messiah Mission, Chicago, 10; Rock Island, 8; Kiskiminetas, 3; Sidney, 26; Andes W. M. S., 10; Miss Craig, for Messiah Mission, Chicago, 50 cts; Andes, Jun. Endeavor, for same, 8.

Warm Springs Indians.—Chicago, 6.

Freedmen's and Salaries.—Beaver Valley, 7; 1st Ohio, 4; Chicago, 18; Ryegate, W. M. Soc., 25; 1st Allegheny, for shoes at Prairie, Ala., 20; LeClaire, 5; Des Moines, 5; Caledonia, 5; Wheeling, 23; Rock Island, 6; Kiskiminetas, 3; Puckety, for shoes at Henderson, N. C., 12; Sidney, 15; Waitsburg, 10, "A friend of missions," 3; Pawnee, second div, 7.50.

Church Extension and Parsonage.—Beaver Valley, 9; 1st Ohio, 10; Chicago, 5; Albia, Ia., 2nd note in full, 105; Goldfield, Ia., last payment 3rd note, 33.30; Willamette, on note, 75; Newton, Kan., on note, 33; 5th Chicago, on note 6, 88.80; Spokane, 3rd payment on 6th note, 82.40; Findlay, on rent, 65; Ewing, Neb., to complete 3rd payment on 2nd note, 15.44; Aurora, Ill., 3rd and 4th payments 2nd note, 99.60; Altoona, Pa., note 5 finished, 73.

Ministerial Relief.—Beav Val, 3; Kiskiminetas, 1.

Orphan's Home Allegheny.—Beaver Valley, 5; 4th Alleg, W. M. and Benev. Soc., for carpet, 10.

Aged People's Home.—Beaver Valley, 3.50.

Contingent Fund.—Interest from investments, 86.25; Traveling expenses returned, 7; Interest from Bank, 90.

Investments Reduced.—2000.

Receipts for month of December, 1899.

Foreign.—Colorado, 10; Allegheny, 17; Oregon, 5; Frankfort, 13.10; Paxton, 8; Chillicothe, 3; Omaha, 30; Westmoreland, for Egypt, 5.

Foreign Special.—Americus Mission Band, scholarship, India, 6.25; Miss Jane K. Denham,

Wellsville, for P. M. Inst., Asyut, 100; 4th Allegheny W. M. and Benev. Soc., salary Miss Mookerjee, 90; 6th Allegheny, Girls' Junior M. Soc., scholarship girls' school, Sialkot, India, 13; 1st Allegheny W. F. M. Soc., Tuition in P. M. Inst., Asyut, 75; Barnet Cen, Vermont, B. R., India, 16.

Foreign Salaries.—Miss Mary A. Lawrence, Colorado, 45; Miss C. E. Wilson, Keokuk, 62; Miss McCahon, Chartiers, 25; Miss Ella Gordon, Cedar Rapids, 60; Miss McDowell, Argyle, 275; Miss White, Beaver Valley, 250; Miss Young, College Springs, 62; Miss F. C. Martin, O. Y. P. C. U., Conemaugh, 75; Dr. S. B. Johnson, Westmoreland, 67; Miss J. J. Hogg, 2nd Allegheny W. M. S., 25.

Tanta Hospital Egypt.—W. C. Herron, Pittsburg, 100; Aspinwall W. M. S., 10; Westmoreland, 24.

Home and Salaries.—Colorado, 10; Allegheny, 28; Chartiers, 99; Oregon, 5; Argyle, 10; Frankfort, 7; Leechburg, 8; Paxton, 5; Chillicothe, 6; Omaha, 10; Westmoreland, 13; Allegheny, 66.

Warm Springs Indians.—Westmoreland, 10.

Freedmen's and Salaries.—Salem, Ind., L. M. Soc., 10; Sunbeam, Ill., 5; Chartiers, 9; Cedar Rapids, 10; Argyle, 10; Frankfort, 10; Aspinwall W. M. Soc., 5; Chillicothe, 30; Omaha, 10; Westmoreland, 21; Allegheny, 45.

Little Girls Home Tenn.—2d Allegheny W. M. S., 25; Avalon Home and Foreign Miss. Circle, 30.

Church Extension and Parsonage.—Colorado Springs W. M. S. on interest, 18.75; 6th Chicago balance of loan and interest, 29.37; Portland, Oregon, last payment 6th note, 53; Stewart Sta. note 2 in full 166.50; Coulterville, Ill. 3d payment on 4th note, 26.50; Willamette, on note, 14.

Ministerial Relief.—Frankfort, 4; Westmoreland, 1.

Orphan's Home Allegheny.—Argyle, 5.

Memorial Hospital Allegheny.—Oregon for building fund, 4.

Aged People's Home.—Argyle, 5.

Contingent Fund.—Interest from investments, 109.77; int from bank, 225. E. J. SLOAN, Treas.

Mrs. Margaret Giffen.

The Women's Missionary Society of the United Presbyterian church of Martin's Ferry, Ohio, offer this tribute of love to the memory of Mrs. Margaret Giffen, who passed to the higher life January 20, 1900.

In her sudden death, we realize that we, as a society, have lost a true and faithful member, and, though we miss her kindly face and cheerful greeting, and cannot understand why this devoted wife and mother should be taken from the home where her ministrations will be so much missed, yet we bow in humble submission to the will of our Heavenly Father.

Devoted to the cause of her Master, she was ever ready to discharge faithfully and willingly any duty imposed upon her in the missionary society or in any other department of church work.

To the husband and children, to whom this bereavement comes with its desolation and sadness, we extend our loving and heartfelt sympathy and commend them to the One whom she so delighted to serve.

MISS SARAH A. GRAY, }
MRS. A. R. ROBINSON. } COM.

Mrs. Rebecca Stewart.

The Shiloh U. P. W. M. S. desires to bear testimony to the Christian life and character of the late Mrs. Rebecca Stewart.

She was a charter member of our society, and though unable to attend regularly of late years, was a willing and liberal contributor, and her interest never abated.

Her cheerful face, and earnest, kindly greeting, will be remembered by all who knew her. Her great delight was to be prompt, attentive and regu-

lar in her place of worship.

As our ranks are thinned by death, we hope still in God, and pray—"Help Lord! for the Godly faileth." MISS RACHEL ATKINS, }
MRS. FANNIE FORBES, } COM.
MRS. CATHARINE WILLIAMSON. }

Mrs. C. H. Johnston.

A tribute of love from the W. M. S. of Salineville, Ohio, to the memory of Mrs. C. H. Johnston, who fell asleep Jan. 22, 1900, at her late home in Alliance, Ohio.

She has been a faithful member of our society since its organization and an active worker in our Presbyterian meetings. She was a loyal, loving Christian, devoted to the Master's service. Wise in counsel, strong in faith, diligent in attendance upon the ordinances of grace, we felt we could not give her up, but God in His infinite wisdom has taken her from her busy life to her eternal rest.

She has left us an example worthy of imitation. Her last words to her grief stricken family were of her "Coronation." May we all like her be faithful unto death, so shall we receive a crown of life.

MRS. M. E. LINDSAY, }
MRS. ALICE BUNN, } COM.
MRS. FRANCES DOBSON. }

Mrs. James Lockhart.

A tribute of love from the Women's Missionary Society of the 8th U. P. church, Chicago, to the memory of Mrs. Lockhart, whom the Master called home after a few day's illness.

We have lost a conscientious and faithful worker in our society, one who was always willing to help in every good work.

Her work on earth is ended, and we miss her presence with us; but the influence of her consistent life will long be felt by us all. While we lovingly cherish her memory, may we learn from her cheerful submission to the Father's will to be also ready.

The members of the society extend deepest sympathy to husband and son, commending them to the Saviour in whom she trusted.

MRS. J. E. SKINNER, }
MRS. M. A. DAVIS. } COM.

Miss Annie S. Lambie.

The members of the Young Ladies' Missionary Society of the Eighth United Presbyterian church of Pittsburg, desire to record this tribute of respect to the memory of Miss Annie S. Lambie, one of our dearly loved members who died Feb. 13th, 1900, in the twenty-second year of her age.

She was a successful teacher in the Sabbath-school, a member of the Young People's Society and of the choir; very efficient in the prayer-meeting and in the membership committee; a leader in the Junior Missionary Society and a regular and devout worshipper in the House of God.

She had the happy faculty of greeting strangers at the church with a pleasant smile and a word of welcome, by kindly letters friendly visits and earnest talks she sought to win people to the right way.

We deeply lament her loss, and cannot but wonder why one so useful should be taken away when so young; yet we remember that—

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart throbs. He most lives

Who thinks most, feels the noblest, acts the best."

We extend our deepest sympathy to the bereaved father and mother, brothers and sisters and other friends and remind them of the Master's words. "The maid is not dead but sleepeth."

MINNIE M. GALLIE, }
BERTHA WALLACE. } COM.

Mrs. Elizabeth Barber.

The Ladies Missionary Society of the U. P. church of Plain Grove, Pa., record with deep sorrow the death of Mrs. Elizabeth Barber.

We wish to bear testimony to the Christian character of our sister as manifested in her faithful attendance at public worship and her interest in our society. She was always in her place in the church and missionary society, aiding by her presence and contributions, and all work undertaken by them. We rejoice in the thought that death, even though it came suddenly, had no terrors for one who lived in such close communion with the Master.

Resolved 1, That we do most earnestly pray that God by his grace and infinite mercy may sanctify this loss to us all.

Resolved 2, That we tender our prayerful sympathy to the sorrowing husband and daughters and to all who were dear to her, commending them to the loving Saviour whom she served.

Resolved 3, That a copy of these resolutions be given to the bereaved family, that they be recorded in the minutes of the society, and a copy be forwarded to the Missionary Magazine for publication.

MRS. EAGLESON, }
MRS. SARA BRUCE, } COM.
MRS. RUTH STUART. }

Mrs. Nelson—Mrs. Lowery—Mrs. Minnich.

A tribute of love from the missionary society of the U. P. church of Plain Grove, Pa., to the memory of Mrs. Nelson, Mrs. Lowery and Mrs. Minnich.

We desire to bear testimony to their Christian character. They have been faithful and zealous member for the past years and we deem it fitting that we testify to the sorrow which fills our hearts in view of their departure. Therefore be it,

Resolved 1, That we humbly submit to God's will, knowing that He doeth all things well, and while we feel our loss, yet we should be encouraged by their Christian life to more active earnestness in the work they loved so well, and to be ready when the summons come to us.

Resolved 2, That we extend our sincere and heartfelt sympathy to their bereaved friends and commend them to our heavenly Father in whom they always put their trust.

Resolved 3, That a copy of these resolutions be given the bereaved families and that they be recorded in the minutes of the society and a copy forwarded to the Missionary MAGAZINE for publication.

MRS. SARA BRUCE, }
MRS. EAGLESON, } COM.
MRS. RUTH STUART. }

Miss Jane Y. Harvey.

The Women's Missionary Society of the Wheatland, Ill., United Presbyterian congregation would offer the following tribute to the memory of Miss Jane Y. Harvey, who departed this life Sabbath afternoon Feb. 11, 1900.

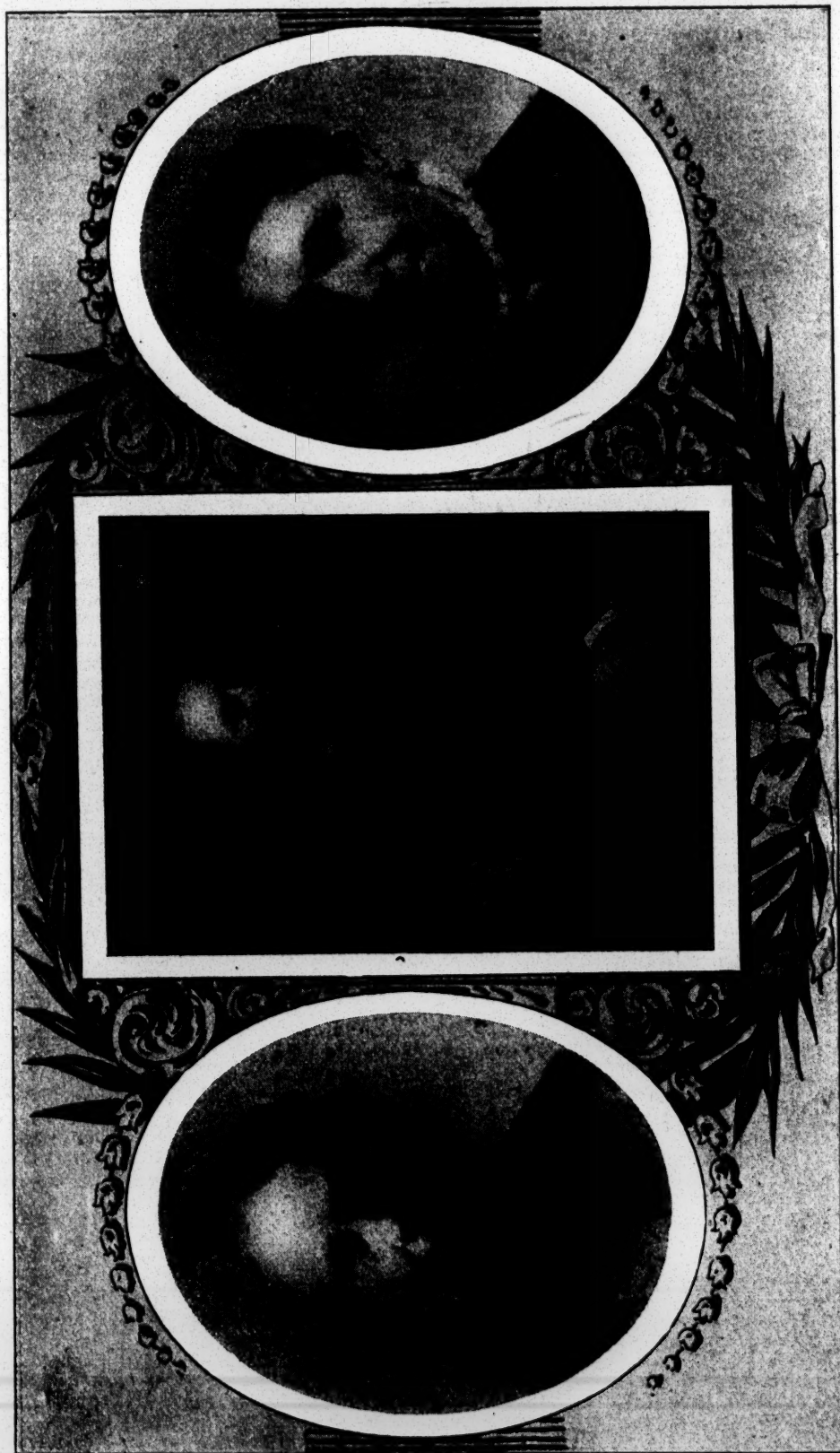
WHEREAS, In the providence of God, death has been permitted to enter our ranks and remove from our midst one of our charter members, one who was always ready to lend a helping hand,

Resolved 1st, That we deeply feel our loss, but humbly bow to His will who doeth all things well.

Resolved 2nd, That we extend our heartfelt sympathy to the bereaved brothers and sisters, by whom she will be sadly missed, and to the large circle of friends, and commend them to the Saviour, who comforts the sorrowing and who alone can give consolation.

MRS. A. GRIFFIN, }
MRS. MARGARET RANCE, } COM.
MRS. R. J. KYLE. }

Tamarack, Ill.



MISS ELIZABETH GORDON, REV. ANDREW GORDON, D. D., MRS. ANDREW GORDON.
OUR FIRST MISSIONARIES TO INDIA.